EDITOR'S FOREWORD

The American College, Madura, South India, is given publicity in this number ; some pictures provided by Mr. Hess of the Faculty having come to hand just in time to illustrate an article by Mr. Guise, also a member of the College staff, now on furlough. It is perhaps the most advanced in grade of all the institutions of the American Board, being affiliated with Madras University as a College of the first class.

The countless friends of Dr. Chauncey Goodrich of Peking will welcome his "reminiscences," so full of human interest.

The plan of the Commission on Missions for 1925's Apportionment represents the mind of our Secretary for Promotion after an extended tour among the churches in the Central States and on the Pacific Coast.

And do not overlook the messages from Africa—a field now being studied at first-hand by Mr. Riggs.

The Missionary Herald is ever seeking to be a spiritual influence. We are not content with merely printing those stories from foreign lands that only interest. While we wish to show how comprehensive is the foreign missionary enterprise today, and how broad and deep is the foundation of civilization that missions tend to lay, and while we often give space to those phases of the work that at first sight do not appear to be religious, we yet desire to broaden the spiritual horizon of the people of America and to let them feel the force of the great truth that missionary work is essentially a religious enterprise. It is the revelation of God in Christ that we stand for, and for the great work of setting up the Kingdom of God among men everywhere. If at any time we are failing to have our pages permeated with the spirit of Christ, we trust that our readers will not fail on their part to let us know.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXX MAY, 1924 No. 5

CONTENTS

COVER
Entrance to Campus, American College, Madura

EDITORIALS 199
The New American Missionary Magazine
A Friend of Missions Gone
In Memoriam—Thomas Todd
April Envelope Series

THE WORLD WINDOW 200

ARTICLES
Come to Providence. *Illustrated.* By Arthur H. Bradford 203
The Enduring Power of Hinduism. *Illustrated.* By Curtis Guise 205
Listen to a Young Chinese 211
Reminiscences of Hymn Making in China. *Illustrated* 212
Homeward Bound—A Poem 214
The "Deeps" of the "Gospel Gold" Mines. *Illustrated* 215
Saying "How" for 1925. By Henry S. Leiper 218
"This Army is Ready to March." *Illustrated* 220
A Shantung Beggar Has a Change of Diet. *Illustrated* 221
Do People Like to Hear About Foreign Missions? *Illustrated.* By Henry Fairbank 238

SO OUR MISSIONARIES WRITE. *Illustrated* 222

THE BOOKSHELF 224

METHODS AND PROGRAMS. *Illustrated* 226

HOME BASE
The American Board 230
Woman's Board of Missions. *Illustrated* 231
Woman's Board of Missions of the Interior 233
Woman's Board of Missions for the Pacific 235

MISSIONARY PERSONALIA 236
The Bride of General Feng. *Illustrated* 241

THE CHRONICLE 240

ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE NEW AMERICAN MISSIONARY MAGAZINE

We have had on our desk now for several days e *American Missionary* for April, 1924, and are oleing with our sister societies in the new form at their magazine has taken. Our congratula- ns are extended to Dr. Loomis and all associated th him in the editing of this magazine in its larged size and scope.

We are glad to note the progress made, and h with all our hearts the success of the *American* issionary as it goes on in its great task of telling e story of American ssionary work in these rs when our country adly needs the ideals d spirit for which our sion boards stand.

The Home Societies e a story as inspir- , if not more so, than story told by the erican Board and the man's Boards. They e a task of great gnitude. In these s when crass mate- ism is tending to ep away the ideals our people, when old ilies and old classes becoming decadent, n the immigration l assimilation prob- s perplex us, when al questions loom large, certainly the churches t be aroused to the possibilities that lie before n. For this task the *American Missionary* has raised, and as an instrument of God it will be ected.

A FRIEND OF MISSIONS GONE

n the death of Mr. George M. Clark, at Evan- , Ill., on April 5, a great sorrow comes to the ed President of the Woman's Board of Mis- s of the Interior, and a great loss to the cause issions throughout the world. Mr. Clark not stood behind his wife in all her endeavors and , but lent the influence of his prominent posi- in the business world to many an enterprise he Church at home and abroad. The founder he George M. Clark Company of Chicago, of which he was also President, Mr. Clark for years has held the position of Chairman of the Board of Directors of the American Stove Company. He was a member of the First Church of Evanston, and a liberal contributor to local causes. His clear judgment and his genial personality will be missed in many circles, and in none more than the circles of the American Board.

IN MEMORY
OF
A MASTER PRINTER
AND
CHRISTIAN GENTLEMAN

WHO AT ALL TIMES EVERYWHERE
DID THE DAY'S WORK
WITH SERENE MIND, MERRY HEART,
STEADY PURPOSE AND NOTED SKILL,
INTERPRETING BUSINESS AS A
CALLING OF GOD

THOMAS TODD
1835—1924

APRIL ENVELOPE SERIES

Our secretaries of promotion in the Home Department are having the right of way in the *Envelope Series* for 1924. Dr. Eddy brought out the January number with the "Romance of Christian Investments in the Mission Fields."

Mr. English, of Chicago, has written that for April; Mr. Leiper, of New York, is preparing the July issue; and probably the October *Envelope Series* will represent the combined efforts of the Home Department secretaries, focussing particularly upon the Every Member Canvass and the financial plans of the Commission on Missions.

The *Envelope Series* for April, prepared by Secretary English, is entitled *Three Typical Stories*. These are designed to show the "ever-widening field of missionary influence" along one line of effort. The fields selected are Africa, Turkey, and China, and the men who are presented as types are medical missionaries in different aspects of the work.

For those who wish to place in the hands of young people or some church member seeking light on the work of doctors abroad, this pamphlet should prove enlightening. Mr. English writes after hours of conference with those most intimately acquainted with Doctors Haas, Bliss, and Cammack; also Mr. Ennis.

Order now of Mr. Harvey L. Meeker, Agent, 14 Beacon Street, Boston. The four numbers per year cost but ten cents.

THE WORLD WINDOW

The National Free Church Council of England, held recently at Brighton, was made noteworthy by a galaxy of speakers, including the Premier, Mr. Ramsey MacDonald, the ex-Premier, Mr. Lloyd George, Dr. A. E. Garvie, Principal W. B. Selbie, and Viscount Cecil. Lord Cecil was given a great welcome as he described the latest achievements of the League of Nations, beginning his address by stating that half an hour before leaving London, he signed the protocol under which Hungary was to receive international assistance to reëstablish its financial stability. He outlined what the League has done, in spite of the greatest difficulties, in the way of reconciling differences that would otherwise have resulted in wars, and in lifting Austria out of the depths of hopeless bankruptcy. He believed that France was now convinced of the necessity and usefulness of the League of Nations. Monsieur Poincaré, whom he did not regard as an opponent of the League, had given a very encouraging expression of opinion in favor of the League and the reduction of armaments. At the end of the month he was going to Paris to sign an international protocol to deal effectively with such questions as the traffic in opium, cocaine, and alcohol. Free Churchmen had been the best supporters of the League of Nations Union. He hoped every Free Church would become a corporate member of the Union. The future, under God, lay in the hands of the churches, which must uphold the new ideals of justice, mercy, pity for the oppressed, and the peace that passeth all understanding. The address thrilled the Assembly.

¶

Dr. H. B. Newell, the American Board representative at Seoul, Korea, is interesting himself in the International Friendly Association, an organization which is seeking to bring about better relations between the Japanese, the Koreans, and other nationalities. He sends us a report of the annual tea party which brought together nearly all the members of the foreign community, with prominent Japanese and Koreans. Mr. Ando, director of the South Manchuria Railway Company, made the leading address, speaking of the present outlook of the world as somewhat disheartening. He considered, however, that the warm sympathy of all nations at the time of the great earthquake disaster, with its "wonderfully quick and magnificent response to our distress," resulted in the appreciable brightening of their hopes, and in the encouraging of their hearts. He asked those present to pray that "our land may make great advance, not only in material ways, but even more in the moral and spiritual things that go to make a true civilization, so that Japan may prove herself a true friend in all good relations among the nations, and a trustworthy servant of humanity." Mr. Ariyoshi stated that the "maintenance of peace between peoples individually, as well as between nations collectively, solely depends upon the degree of friendship existing between them—friendship based upon mutual trust and understanding." The speaker urged that all races in Chosen should come closer together, and should utilize every possible chance to come into contact with distinguished visitors from abroad. A response was made by Dr. Avison of the Severance Union Hospital, who said: "The two gentlemen who have just spoken preached excellent sermons on love as the only power which can bring the disturbed world back to peace, but they did not give us a text. I will, therefore, provide a text. 'And now abideth faith, hope and love, these three; but the greatest of these is love.'"

¶

The Missionary Review of the World conveys the extraordinary information that the department of education in Mexico has issued a special popular edition of the *New Testament* for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now on the press. We learn that the educated classes in Latin America show a tendency to "shift from the economic philosophy to a spiritual one." Attention is called to the fact that a group of students in Buenos Aires has just established an important magazine, which emphasizes that "the last ten years of war have demonstrated that man is a religious being more than a being of economic temperament." Similarly, students and workmen of Peru have been engaging in a strenuous fight for religious liberty under the leadership of a university student who maintains that "only the teachings of Jesus Christ can solve the problems of South America." The same article states that the activity of the Roman Catholic Church against Protestantism is very notable, particularly in Mexico and Peru. "In the former country this went so far as to destroy in some places Protestant property, to kill one of the workers, and to wound several others. The renewal of old hostilities seems to coincide with the development of the Knights of Columbus in Mexico."

¶

The Committee of the Campaign in behalf of the Women's Christian Colleges in the Orient has rendered its report. It appears that $2,942,555 was raised during the campaign, nearly all of which has been paid in. What this fund means to the colleges concerned may be gathered from the fact that the following disbursements have been made: Vellore, $449,276; Madras, $276,255; Tokyo, $597,696; Ginling, $614,973; Yenching, $616,108; Isabella Thoburn, $196,779; North China Medical, $79,784. In each case the money is being used for buildings and equipment. In commenting upon the report, the

auditors call attention to the fact that the total interest and profit from investments exceed the entire amount for expenses by $7,855.63, showing how careful and able has been the management of the funds. The prime mover in this enterprise was Mrs. Henry W. Peabody, a member of the Woman's Board of the Baptist denomination. The chairman of the finance committee was Dr. James L. Barton of the American Board. A particularly fine piece of work!

¶

Figures made public by the Federal Council of Churches in North America show that the religious bodies of the United States gained 1,220,428 members over the preceding year, this being approximately 50 per cent greater than the average annual growth for the preceding five years. The present membership of all religious bodies in the country is 47,461,558 persons. The various Christian communions which show a rather uniform growth are responsible for practically the entire recorded advance. During the year, there was a gain of 9,591 congregations and 15,252 ministers. A total of 214,583 ministers care for the 243,590 congregations in the country. It appears that a surprising number of rural churches are served today by laymen, this activity on the part of laymen being considered one of the most significant features of the year. The Roman Catholic Church shows a membership of 18,104,804, which includes baptized persons and the estimated church population. The Protestant churches, counting communicants only, show a membership of 27,454,080.

¶

Gandhi's latest utterance: "I still believe it possible for India to remain within the British Empire. I still put implicit faith in non-violence, which, if strictly followed by India, will invoke the best in the British people. My hope for the attainment of Swaraj (Home Rule) by non-violence is based upon an immutable belief in the goodness which exists deep down in all human nature. . . . We need not hate Englishmen, though we hate the system they have established. They have given India a system based on force, by which they can feel secure only in the shadow of their forts and guns. We Indians, in turn, hope by our conduct to demonstrate to every Englishman that he is as safe in the remotest corner of India as he professes to feel behind the machine gun."

¶

The Official Report of the Census of India, including Burma, which was taken in 1921, has recently been published, and some figures will interest our readers. The enumerated population was 318,942,480, of whom 163,995,554 were males, and 154,946,926 were females. The increase in ten years was only 1.2 per cent. According to classification by religion, Hindus numbered 216,734,586; Mohammedans numbered 68,735,233; Christians numbered 4,754,064. In the decade Hindus decreased by 4 per cent; the Brahman section decreased .5 per cent; the Jains decreased 5.6 per cent; Mohammedans increased 3.1 per cent; Parsis increased 1.7 per cent; Sikhs (in the Panjab) increased 7.4 per cent; Christians increased 22.7 per cent. The Hindus have been steadily lessening for several decades. In 1881 they formed 74 per cent of the population. Now, they constitute only 68 per cent. One reforming and aggressive Hindu sect, the Arya Samajists, show an increase of 92 per cent in the last decade. One main cause for the large Christian increase has been mass movements in North India, which brought into the Christian community large numbers of illiterates. One result is that, whereas Christians formerly led all the communities in literacy, now the order of literacy is Parsis, Jains, Buddhists, Christians. Out of the total of 318,942,480 of the population, twenty-two and three-fifths millions were recorded as literate. If children under five years of age are excluded, then 8.2 per cent are considered literate.

¶

The United Church of South India held its ninth General Assembly in the historic Dutch church at Vaddukoddai, Jaffna, Ceylon, the oldest of our American Board churches. The ninety-four registered delegates, representing some nine church councils, and the several fraternal delegates and visitors from sister churches, were much interested in the old Dutch edifice, with its quaint inscriptions and ancient tombstones. It was a new experience for many to stand in a Protestant Christian church more than two centuries old, and the Dutch inscription over the door, "Hoe Lang is de Eeuwigheid?" (How long is eternity?), made a deep impression on all. The *United Church Herald* reports that it had been a long time since that church was as crowded as it was on the Sunday that the children's rally was held, when standing room even was at a premium.

¶

"Feminism in Japan" is the title of an article in a French paper, reprinted in the *Living Age*. The writer speaks hopefully of the movement among the educated women of Japan known as the "New Women," whose most prominent leader is Madame Yosano. A poetess of no little distinction, she is now devoting herself to the enfranchisement of women and the reform of the home. We infer that, with Madame Hiratsuka, she is the brains of the new movement. In a recent book, "Woman and Politics," she says, "Let us find happiness in love, work, and equality." She declared herself a democrat, a socialist, a humanitarian, and a cosmopolitan. She thought it necessary to reject man's domination over the race, the domination of classes over the individual, and the domination of parents over their children. Culture, to her, was the tool of humanitarian society; but she perceived the peril of anarchy and, in order to avoid it, she counseled opposition to all manœuvres directed against the state.

The writer of the article referred to above comments upon the fact that the American type of womanhood haunts the imagination of all these Japanese women. Many of them, especially the novelists, have crossed the Pacific. One of their number, Madame Tamoura, has declared that only in the United States did she comprehend the extent of feminine problems. A good many Japanese girls have studied in the United States. This foreign influence over Japanese feminism has an unfavorable effect on the propaganda of the "New Women." The women of the Japanese middle classes, though charmingly brought up, are nevertheless scarcely trained or ready to imagine any state of affairs beyond that which now exists, and they remain indifferent when bidden to claim their rights. So many centuries have inculcated the conviction that they are inferior to man. "What is a right?" And when you explain to them—"Who will grant us rights?" the idea of demanding rights for themselves is beyond their capacity. In fact the "New Women" have spent themselves in vain, for they have no hold upon their own sex, and the feminist formula with which Madame Yosano ended seems to be more in accord with the national spirit-education of the feminine mind along hedonistic lines.

¶

A missionary comments upon the changed attitude of the Japanese regarding the whole idealistic side of life. Thirty years ago, it was sufficient to be educated, business-like, and efficient, no matter whether you were religious or not. Now, no subject is more under discussion than religion and faith. The effect of the earthquake, according to this writer, has been greatly to increase the elements of reverence and faith. The Japanese are especially turning to the Christians for advice. A new attempt is being made to revitalize Buddhism. It is urged that Christians should be ready to utilize this mood and opportunity, and present Jesus Christ to the Japanese as the Helper they need, and after whom they are unconsciously groping.

¶

Some of the details connected with the proclamation of King Hussein of the Hedjas as Caliph of all the Moslems are worthy of more than passing notice. The ceremony on March 11, which took place at Shuneh, Transjordania, was a highly impressive one. A Palestinian delegation composed of muftis, kadis, ulemas, sheiks, and other Moslem notables, took part as representing all the Arab parties of Palestine and Syria; this by way of demonstrating their unity to the world. The former Caliph, Abdul Medjid, recently deposed by the Turks, telegraphed his congratulations in the name of the whole Turkish royal family. King Hussein, in accepting the leadership of the Moslem world, said the present state of world affairs forced him to take on "this added burden in the service of the Moslems." He expressed the hope that he might coöperate with all nations in the cause of peace, adding that he pitied rather than blamed the Turks for banishing the former Caliph. He offered asylum to all the members of the Turkish royal family.

¶

Dr. Julius Richter, the great German authority, writing in the *Moslem World,* says: "If we have talked and written during these last decades a good deal about the 'World of Islam' as an exceptionally coherent entity, or about the disintegration of Islam, there can now be no doubt that the unity of Islam is dissolving rapidly. Though in the masses of illiterate and rural Mohammedans the old traditions are yet clinging very fast in the lives and thoughts of the people, and their anti-modernistic agitation will easily arouse a fierce fanaticism, in the upper classes the inroad of European culture and Christian civilization is rapidly changing the whole outlook of life. . . . Just as in Western Europe in the 14th and 15th centuries the modern nations were crystallizing and were disintegrating the international unity of mediæval Christian civilization, so the same process at present is going on very rapidly in the Moslem world."

¶

"Every city on the map of the Mohammedan world of over fifty thousand population," says Dr. Samuel M. Zwemer, "is already occupied by the forces of Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great center is already a battle-ground for the truth of Christ. Not only so, but the Bible has been put into every Mohammedan language, and there is a growing Christian literature for Moslems prepared and published in all the leading languages. Another important fact is the translation of the Koran into various languages, which will reveal its inconsistencies and absurdities to multitudes who cannot read it in Arabic. Dr. Imad-ud-din, the distinguished Christian convert, did this in Urdu years ago, and now it has been done in Hindi and Bengali and Yoruba and Swahili."

¶

The Moslem Literature Survey, recently made, contains a discriminating discussion of Mohammedan unity, as to wherein lies the secret of unifying power. It finds that the unity of the 234,000,000 Moslems throughout the world is not linguistic, nor chiefly political, nor primarily social, nor essentially intellectual, nor fundamentally that of ritual. "The bottom fact of the unity of Islam is a common spiritual attitude drawn from the spiritual content of the Koran and of the personal character of Mohammed."

COME TO PROVIDENCE

By ARTHUR H. BRADFORD

THE Annual Meeting of the American Board will be held October 21 to 24 in Central Church, Providence. The other churches of the city and state have already shown great interest in plans for the meeting, and the Directors of the State Conference have voted to coöperate in every way possible.

The people of Central Church have a personal reason for being especially glad to welcome the Board at this time. It was just twenty-five years ago that the Annual Meeting was last held in Providence, in Union Church. At that meeting Rev. Edward Caldwell Moore, minister of Central Church, was elected to membership on the Prudential Committee. We therefore think of the coming meeting as a celebration of the twenty-fifth anniversary of the beginning of Dr. Moore's official connection with the Board, as well as the completion of his tenth year as President. The present church building was erected during his pastorate, which lasted from 1889 until 1902, when he joined the Faculty of Harvard University. He often visits the church to preach or to address the Men's Club, and the place which he holds in the hearts of the people is large indeed. Their great interest in preparing for the coming meeting is due in no small part to their love for him.

Central Church has always aimed to be a "Missionary Church." Situated in the center of a residence district, where there was little need for institutional work, it has endeavored to express the Christ spirit by generous giving. Dr. George Harris, minister from 1872 to 1883, speaking at the Fiftieth Anniversary of the church, when he was President of Amherst College, said: "There are many churches of our order in this country which are much alike, having a common worship and a common faith. Yet every church has its own individual characteristics. This church has been distinguished for its benevolence, reaching out to all

THE CENTRAL CONGREGATIONAL CHURCH OF PROVIDENCE, R. I., DR. ARTHUR BRADFORD, PASTOR
Here the next Annual Meeting of the American Board will be held October 21–24, 1924

the world, to foreign and home missions, and to local charities. This church, for a longer time than any Congregational Church I know, has been notable for the dignity, richness, and reverence of its worship." These characteristics have persisted through the years since those words were spoken. To be sure, the church building is now used every day in the week, and the social and educational work has so increased that additional rooms are urgently needed. Nevertheless, the missionary spirit receives ever-increasing emphasis. One of the Memorial Windows, which will be sure to attract the interest of the delegates next October, was given by Mrs. Harriet Lathrop, a devoted friend of the Board, and bears this inscription: "This window is the gift of Mrs. Harriet N. Lathrop in loving remembrance of the women who, from the beginning, by their devotion, their gifts and their prayers, have made this a Missionary Church."

The women take just pride in the beautiful boxes which are sent each month to the Home Mission Field. In recent years these boxes have been valued at $2,000, or more, annually. The foreign work is equally dear to the hearts of the people. The men of the church are devoted friends of Dr. Paul Leaton Corbin, who has long been our Missionary Minister in Taiku, Shansi, China. His visits to us, in his furlough years, are joyous and inspiring occasions; and his letters mean much to us all. These are some of the reasons why our people are eagerly looking forward to the day when they can welcome as their guests the missionaries, officers, and other friends of the Board who will assemble here next autumn.

It is a little early, perhaps, to attempt to set forth the attractions which we believe will help to make people eager to come to Providence. It might be stated, however, that the church building is located in the midst of the homes where most of the delegates will be entertained; a large and beautifully equipped hotel has recently been opened, where all who desire hotel accommodations can find them: Brown University is situated within four blocks of the church. Dr. Faunce, the honored President of the University, who is just completing the twenty-fifth year of his administration, is sure to be keenly interested in the coming of the Board to Providence. Visitors to the Campus and the College buildings can count on receiving a cordial welcome everywhere.

One of the evening sessions of the meeting will be held in Beneficent Church, situated near the center of the down-town section of the city. Here Dr. Asbury Krom has ministered effectively for about the same number of years that President Faunce has been at Brown. Congregationalism in Rhode Island owes much to his able leadership and wise judgment in denominational affairs. Under his guidance a successful Community Forum has been conducted for the past four years, four or five churches of different denominations uniting in the effort. Extensive repairs have just been completed on the building of Beneficent Church. The interior is a beautiful example of the New England Meeting House at its best. A new organ, the gift of Mrs. John D. Rockefeller, Jr., is an added attraction at this fine old church in the heart of the city.

It may be that some of the people who attend the Board Meeting can remain for a half a day at least after the Meeting has adjourned. All such will find many interesting places to visit and a surrounding country of unusual charm. Rhode Island is sometimes thought of as a little state, mostly covered by cities and mills, with summer resorts along its shore line. The fact is that a very large part of it, known as the "South County," is rich in inland natural beauty, with forests and meadow land, trout streams and lakes aplenty. This region is within easy reach from Providence, and some of our guests will want to see it before they leave. Others, perhaps, will linger for a few hours to enjoy the hospitality of one or more of our Golf Clubs. An informal tournament might not come in amiss after strenuous days of one hundred per cent attendance at meetings.

Take it all in all, we who have been given the privilege of entertaining the Board next autumn are looking forward to that time with happy anticipation, as we begin to do all in our power to make the best possible preparations for our guests. We trust that the friends of the Board from near and far will want to see us as much as we want to see them; and that they will come in such numbers that the capacity of our churches, homes, and hotels, great as it is, will be taxed to the uttermost.

RE-THINKING MISSIONS

Our students at Indianapolis refused to make any distinctions between home and foreign missions. The world is the Field. The spirit of condescension toward the so-called heathen is not in harmony with the present student generation. Two hundred High School boys around the dinner table recently at the Y. M. C. A. in San José burst into a storm of applause when D. K. Chang, a student of Stanford University, was introduced. He stood at the head table in the lovely candle-lighting service. It was a picture of a new day in Christian coöperation when our American boys brought their candles to be lighted by the torch of the Chinese student. To understand the picture in all its significance is to re-think the whole matter of Christian missions. It is to recognize that these Oriental nations to whom we have been sending our Gospel are our brother-men, and they have their light to bring to the illumination of our total Christianity.

Rev. Fred W. Morrison,
San José, Cal.

AN EXCITING MOMENT ON THE VOLLEY BALL COURT
American College, Madura

There are nearly twelve thousand students enrolled in the various affiliated arts colleges of the Madras Presidency. Fifty per cent of all students affiliated with Madras University are studying in colleges managed either by Protestant or Catholic Christian bodies; twenty-five per cent are in Hindu private schools; and twenty-five per cent in government colleges.

The government gives grants in aid to the various institutions affiliated with the University. The American College receives about five thousand dollars a year from the government, though at times the grant in aid has been as high as fifteen thousand dollars. The average over twelve years has been seventy-eight hundred.

THE ENDURING POWER OF HINDUISM

By CURTIS GUISE

"IT would be folly to underrate the resistance which the reactionary elements in Hinduism are still capable of putting forth," writes Sir Valentine Chirol in his recent book, "India Old and New." Again and again has the cry, "Back to the Vedas," been raised by Indians who, standing in the old ways, watch with hostility and alarm the impact on their ancient but static civilization made by the more dynamic civilization of the West with which we for the first time brought India in contact.

Against a well-established religious system which had passed under the domination of the Brahmans, the priestly caste, the great Gautama Buddha revolted. Under the emperor Asoka, whose territories comprehended almost the whole of the peninsula, Buddhism became the state religion. After a century and a half a new family assumed the reins of government who knew not the Buddha, and, despite the fact that the new sect had been established in every corner of Asoka's vast dominions, its adherents were soon reabsorbed into Hinduism, and the religion of the Buddha was eventually blotted out of the land of its birth.

The next great impact upon Hinduism came in the first century of the Christian era, when, if tradition can be relied upon, the doubting apostle Thomas gained his first adherents to the Christian faith on the west coast of South India. With an evangelistic zeal and a religious fervor which matched that of the great apostle Paul, a splendid body of disciples were gathered into the Christian fold. Yet at the very time when Western Christian bodies had passed through the fire of persecution and Christianity had been made the state religion under Constantine, the progress of the Eastern Christian body was stayed, and, in the sixteen centuries which have elapsed since that time, there

A NUMBER OF THE FACULTY
American College, Madura

Mr. Wallace, President, in center; Mr. Flint, head of science department, stands seventh from the right; Mr. Sanders, head of economic department, second from left; Mr. Hess, head of department of English literature, in front of Mr. Sanders; Mr. Peter Isaac, vice-principal, on Mr. Wallace's left; Mr. Nolting, warden, seated in front of Mr. Wallace.

The American College of Madura began as a "Seminary" at Tirumangalam, South India, in 1842. Later it was moved to Pasumalai, taking the name Pasumalai Seminary. In 1881 it was affiliated with Madras University as a second grade college, its name being changed to Pasumalai College.

In 1904 the College was moved to Madura and became the *American College*, and in 1913 was affiliated with Madras University as a first-grade college preparing for a B.A. degree.

It has had a truly remarkable growth within the last thirteen years. In 1909 the College had only nineteen students enrolled. Now there are nearly five hundred.

have been practically no additions to the Syrian Christian Church from the Hindu community. Indeed, the Syrian Christian community soon came to be regarded merely as one of India's innumerable castes. Again the enduring power of Hinduism laid low its rival.

Centuries move on and the prophet Mohammed, arising from the sun-scorched deserts of Arabia, laid claim to the allegiance of men. With an unmatched fervor his hosts moved across Northern Africa and swept everything before them. They set up in that region, as well as in the Eastern Mediterranean, the banner of the crescent. Within a few centuries these same hosts stood at the gates of India. During the period when a puppet emperor held the reins of government these hosts broke down the bars, and within a relatively short time the last of the ruling Hindu princes had sought shelter in an out-of-the-way place, and Mohammedanism was made the state religion under the famous Akbar. Again Hinduism of necessity yielded, but not supinely. Opposition proved only a challenge, and when, after a few generations, the Mohammedan dynasty was replaced by a Hindu and Mohammedanism could no longer rest back on the strong arm of government, it, too, ceased to win new recruits, and has had to content itself with the additions which come only through the children born in the Mohammedan homes. The enduring power of Hinduism was never more manifest.

INTERIOR OF STUDENTS' ROOM IN MAIN HOSTEL

The equipment is simple: a table, a chair, a rack, a shelf, and a lamp. He sleeps on the floor. This room houses three students.

In a world rapidly yielding to the advance of Western civilization it was not possible for Hinduism to hold itself aloof, and the past century has witnessed through the modern missionary movement another impact emanating from the churches of the West. In the early part of the century there came a number of reform movements indicative of a desire on the part of the worshipers of Siva and Vishnu to square Hinduism with prevailing religious ideas.

Then there followed a period of reaction when an attempt was made to defend the old in the re-

THE QUADRANGLE OF THE MAIN HOSTEL, HOME OF TWO HUNDRED YOUNG MEN, AMERICAN COLLEGE

Note the young man seated under the tap (at right) taking his morning dip; also note the well in foreground and the stone on which the young men wash their clothing. A Brahmin must wash his cloth daily.

ligious systems of India. Yet through this entire period the church, with her handmaidens, the school and the hospital, has marched steadily on. The census of 1921 indicates a much greater percentage of growth within the last decade in the Christian community than in any other of India's religious communities.

The South India United Church has gathered together the Christians—215,000 strong—who have hitherto been nurtured by American, British, Scotch, and Swiss mission bodies and has engendered in them a sense of unity and a spirit of aggressive evangelism. Already a movement looking toward the union of this body with that of the Church of England in South India is well under way and advances have been made to the Syrian Christian community which, under the leadership of Bishop Abraham, who was trained in a Canadian university, is awaking from its centuries of sleep and is girding itself anew for its uncompleted task. Who can measure the latent power of this united body! May the Church of God in South India be endued with wisdom and power from on High that it may so interpret Christianity that it become in deed and in truth the "Crown of Hinduism"!

If it would be folly to underrate the resistance which the reactionary elements of Hinduism are still capable of putting forth, it would be an even greater folly to underrate those elements in India's present-day civilization which are definitely founded on Christian ideals and principles, and which are being championed by the more liberal Hindus as well as by the Christian bodies in India, both Indian and foreign. The achievements in the past 100 years of the modern missionary movement in themselves create the incentives to greater success.

No other than a Christian agency will be able to give the assistance which India needs in order to revitalize her institutions and set herself on the road to progress. No other will have either the motive or the dynamic.

A HOSTEL, THE HOME OF MANY YOUNG MEN

American College, Madura

MAIN BUILDING, AMERICAN COLLEGE, MADURA

The administration building is a beautiful two-story structure of modified Saracenic architecture. It is devoted largely to lecture rooms for classical subjects, though it houses temporarily the College library and certain administrative offices.

The science building accommodates several laboratories as well as lecture rooms for the science classes. The dormitory houses one hundred and eighty students.

THE NATURAL SCIENCE GROUP, AMERICAN COLLEGE

SCIENCE HALL, AMERICAN COLLEGE, MADURA

The American College of Madura has a campus of thirty-one acres: one administration building, one science hall, one dormitory, with its detached dining rooms, baths, and the like, residences for its faculty, and houses for janitor and other caretakers. The plant and equipment have been provided largely through three substantial gifts from American friends, supplemented by grants from government. The science hall, built in 1916, was a gift in memory of Mrs. D. Willis James.

The Board of Trustees is seeking one hundred thousand dollars for new buildings: of which $25,000 is for a library and classroom building; $20,000, an addition to the science hall; $20,000 for a chapel; $19,000 for a third dormitory; $10,000 for dining halls; and $5,000 for a missionary residence.

IN THE CHEMISTRY LABORATORY, AMERICAN COLLEGE

CHRISTIAN STUDENTS, AMERICAN COLLEGE

Quite a number of the Christian boys come from the Malabar region, which, tradition says, was early visited by one of the apostles. A Christian settlement has been in that part of India from time immemorial, and many of these so-called Syrian Christians come to the College for an education.

The great bulk of the Christian students, however, are Tamil, serving the interests of southeastern India and the northern part of Ceylon. While they come from lower castes than do the Hindu students, and are therefore not always so high grade mentally, they nevertheless show promise, and little by little will raise the grade of their own family and community life.

HINDU AND MOSLEM STUDENTS, AMERICAN COLLEGE

There are Hindu and Mohammedan students as well as Christian, though all have to conform to the Christian standards of the school, the curriculum of which includes prescribed Bible study.

Some of these non-Christian boys catch the spirit of Jesus even though they may not become converts to Christianity. Mr. Guise speaks of an example of brotherly love that came under his observation in the College: a Mohammedan boy nursing his Christian roommate through an attack of the dreaded cholera.

The students also learn how to work, and catch as well the spirit of industry and of service. So, though a large element in the institution is not Christian nominally, it nevertheless is breathing in the Christian atmosphere of the College. No boy can graduate without having new conceptions of life and of his relation to God and his fellow men.

The late Dr. Zumbro planning the next move

THE SYRIAN CHRISTIAN MESS IN THEIR DINING ROOM, AMERICAN COLLEGE

This group comes from the oldest of Christian churches founded by St. Thomas. They do not speak Tamil, but a language called Malayalam. They do not sit on the floor to take their food. They are a fine upstanding group of Christian men.

LISTEN TO A YOUNG CHINESE

[The following is from an American-trained Chinese who recently took up work in Tsing Hua College, Peking, China. It was written February 5, 1924. His idealism — God grant it may abide! — EDITOR.]

THE most touching problem of the China that we see is the extreme poverty of so many of our nationals. Yes, China is a republic, but hardly democratic in many things. Human life seems to be so cheap. Swarms of men carry a coffin or a piece of machinery—a thrilling yet pathetic sight—thrilling because such human lives as these made possible the Great Wall and the other almost impossible tasks; pathetic because of the price in life and strength that these men pay. In winter is this cheapness of human life more pronounced. The multitudes of seemingly miserable wretched souls, the long lines of poor mud houses that stand so bleak against a gray sky, and the large numbers that receive their daily ration of a bowl of millet from the hands of some government or private charity worker—these hurt. Poverty, misery, appear everywhere. Life is too cheap. I find myself asking the same question of myself that many an educated Chinese has asked: "What can be done? What is the first step? Is this the ordained thing and China must submit?" How little we know of suffering, we who live in comparative comfort and peace! Was this the multitude that called forth compassion from our Lord Jesus Christ? How many a Chinese has tried to see his way amidst such difficulties? Glad I am that I have this opportunity to see and to think and to help. Of what use would have been our education and training if not to try to solve this riddle of life before our very eyes? Here is adventure, here is the Holy Grail, here is the Jerusalem, here is China. I am not so optimistic that I dare boast of seeing a recovered China in ten, twenty, or forty years. Such recovery would be but best a shallow surface aid. No, it will take years and years. But we can help. We must pass the torch along, and the torch must be flaming and bright when we hand it to the next runner. China, China, many a noble Chinese youth here in Tsing Hua and elsewhere has resolved to do his share, and may God bless them in their endeavor. We who teach must keep that flame ever burning in these young men and women. Is that not a sacred trust?

REMINISCENCES OF HYMN-MAKING IN CHINA

By CHAUNCEY GOODRICH

DR. GOODRICH

I AM a farmer's son, one of six. When eight years old I fell from our hayloft and broke my leg. This mishap held me in bed for six weeks. Meanwhile, my blessed mother, who by the way never sang a note in her life, not even in the crooning period of her boys, gave me a copy of "Watts and Select Hymns," the great hymn book of that time. With that book I filled the house and the days with singing. I was always singing, and have been singing ever since.

And is it so that I have been asked to write some Reminiscences of Hymn-Making in China?

I filled out the long years of College and Theological Seminary, and finally, with my partner, set sail in an old leaky Dutch tub, reaching Peking after a six months' voyage, two very happy missionaries. This was on the 15th of August, 1865, over fifty-eight years ago.

The first morning in Peking, with a poor little Chinese hymn book brought up from Shanghai, I attended Dr. Blodget's morning prayers, which he held in his study for the whole Compound. After reading a passage in the Bible, and remarks by the Doctor, he called upon me to lead in singing. When did ever I feel so strangely? But I had read the peculiar hieroglyphics of three hymns, and I started in. They all followed, and so began my work as precentor for all the coming years.

Three weeks later I was asked to start a singing school, with a dozen pupils from our boys' school, and three from our girls' school. In the second meeting the London Mission Boys' School added another dozen. A feeble beginning, but they sang with great abandon. The second Sabbath in Peking I was asked to preach at the evening service. Dr. Blodget thought to be faithful to the young missionary and, walking home together, he said to me: "Don't try to preach a great sermon." He never tried again to check my ambition!

A week or two after, I was asked to play the little organ in our Sunday evening meetings. I continued as organist for several years. We had no hymn book with music, and I played, and the friends sang, well-known tunes, from memory.

THE FIRST HYMN TRANSLATION

I had never a thought when I came to China of translating hymns. My one great desire, almost a passion, was to preach the Gospel. And the first years were filled with the language and with preaching. But by and by, a dear little baby (Willie Sheffield) grew white and forgot to breathe. The next thought was, we must sing. "Could you translate 'Precious Jewels' for us?" "Oh, I'll try. Yes, we must sing. That's Christianity." And in a little more than a day I gave them the hymn. I always thought it was an inspiration. It never seemed as if I wrote it. Albeit it is the one hymn of mine which I never forget. For half a century it has gone up and down China, the child's Evangel, everywhere singing the Lord's sweet song of comfort.

THE COMMITTEE ON REVISION

Finally we came to the Mission Meeting of 1875, when Dr. Blodget and myself were unanimously chosen a committee to revise the Hymn Book. Soon after we were elected, Dr. Blodget came to me and suggested the following rule:—

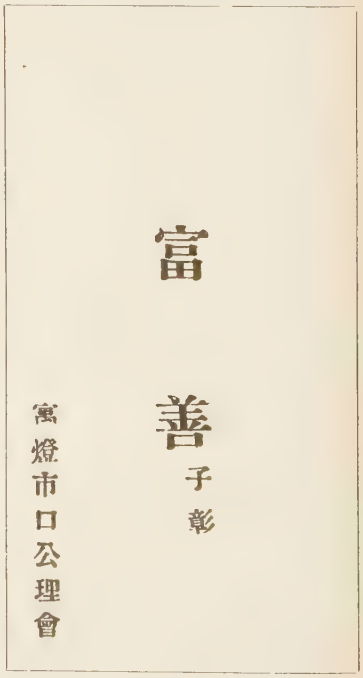
Hymns translated by Mr. Blodget to be first criticized by Mr. Goodrich; hymns translated by Mr. Goodrich to be first criticized by Mr. Blodget; the final criticism to be made by the translator.

With this rule it was easy to live in harmony, as we did all the years we were together.

Let me write that I was very fortunate in the choice of my companion in hymn translation. Dr. Blodget was a large pattern of a man. In height he was six feet, two inches and more, overtopping all his associates. He had a courtly bearing that won him many friends. He also had a large conscience, that held him to his task, and to his principles; though, alas, he had two evil spirits (chills and fever) which found him in Shanghai and held to him as life companions. How often have I noted him, looking down with sympathy on his bloodless hands!

Dr. Blodget was not born a poet. I met his sister in America, who immediately asked me: "Can my brother Henry write hymns? He never wrote a poem in his life, not even when he won his bride. How can he translate hymns?"

I remember Dr. Blodget talking with a mutual friend of ours, when he said playfully: "You and I can't do very much in singing. But



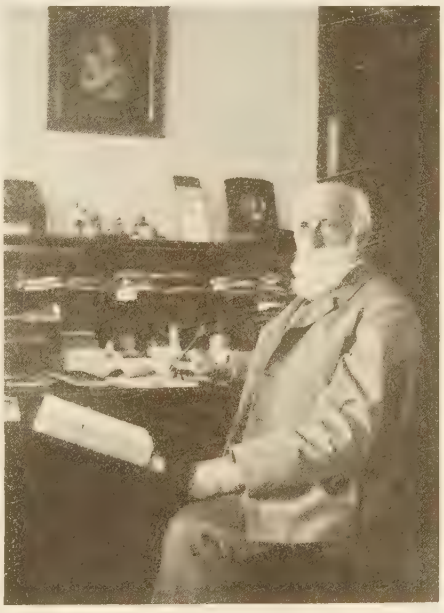
DR. GOODRICH'S CALLING CARD IN CHINA

when we chose our wives, we took pains to remedy that defect."

Dr. Blodget was a master of Latin. It is a fancy of mine that when he was a tutor at Yale he taught Latin. At any rate, he had thoroughly worked up the Latin measures of poetry. This is shown in two paragraphs of the preface to our Hymnal, written by himself:—

"The cæsural pause has been observed generally after the fourth character, in lines of seven or eight characters, and uniformly in its proper place whatever the measure. . . . An effort has been made so to group the characters as to form something like the trochee in the sevens, the iambus in long, common, and short metre hymns; and generally, the anæpest in longer measures."

It is because he followed with most painstaking care the rhythm that he succeeded so well. But his mind revelled in the grand hymns, such as "All Hail the Power of Jesus' Name"; "The Lord Our God is Clothed with Might"; and others, some of them quite equal to the original. But always he used unceasing care to give clear and accurate translation of the original.



DR. GOODRICH IN HIS STUDY

THE "BOOK OF RHYMES"

There is a curious, and to a Westerner almost unexplainable, variety in the rhymes of the Chinese *Book of Rhymes*, which I think can only be accounted for by the bewildering diversity of tongues in China at that time. And so it happens that, in order to write hymns which shall rhyme by the ear, and by the book as well, it can only be done at a very considerable cost of labor. Will it pay? We think it will, and for two reasons:—

1. Because the Chinese *Rhyme Book* has been the Government Standard for many generations, used in all Chinese examinations, and loved by Chinese scholars. It is because our hymns are modeled on that basis that our Hymnal has been adopted in Fukien, Hongkong, Canton, Nanking, the Swedish Mission in Shansi, Shensi, and Hunan, as well as about Peking.

2. It is worth while to give the added time and patience it requires to translate hymns with a touch of Chinese rhythm and poetry in them. I fear it is only so that we may hope to write hymns which shall go singing down the years.

I was once in Shanghai when a gentleman came to me with an English Hymn Book of some two hundred hymns in his hand, of which he wished a Chinese translation. I said, in reply to his wish: "I will examine the book, and will try to translate any hymns that appeal to me."

He answered: "That won't do. They must all be translated, and I will give you twenty-five cents Mex. for each hymn!!"

Nothing more was said but a good-by.

After working a year or two, using the Chinese Rhyme Book, with its 50,000(?) characters, in order to lessen the labor I ran through the wilderness of classical characters, choosing only 4,156 Mandarin hieroglyphics—all a hymnist will ever need, and arranged them just as they stand in a Chinese Rhyme Book. With this booklet always at hand, I have for many years done all my work in hymn-making at very considerable saving of labor.

How do I translate hymns? Can I tell? Mrs. Goodrich used to say I was always singing them. Well, the first thing I do is to get a hymn I love wedded to a tune I love. Some musical phrase comes to me, and begins to sing, and then another, and another. It is in some such way that my hymns are sung into being. And sometimes in the night I suddenly wake with a song in my ears. But at times I am disappointed in the rhythm, or in the lack of feeling, or poetry; or my language fails me, and I give it up, and throw the hymn away.

I must feel that the hymn has poetry, and music, and warm Christian feeling; and then I am willing to give it any amount of time. What though it costs many days in the making, if only it sing on and on into the coming years, who will grieve?

PUBLISHING OF THE CHINESE HYMNAL

I am not sure that Dr. Blodget ever thought beyond the Hymn Book. I know that I always had a tune waiting for every hymn I translated. And when the time came to prepare the hymns and tunes for the press, I had learned by correspondence that there was no music type in China, and had succeeded in getting a bid from a large music store on Broadway, New York. They would set up the tunes only, and print at $4 per page gold!

But I found a firm in Yokohama, Japan, which would set up the type, hymns, music, and all, at ninety sen a page (about forty-five cents gold). We gave them the work, and it was well done, though not rapidly. How thankful we were to receive at last the book for which we had waited so long. My erstwhile fellow-worker, Rev. E. G. Tewksbury, who was full of music, and who afterward prepared a *sol-fa* edition of our Hymnal, gave me considerable

help, especially in the selection of additional tunes. By special invitation, Mr. Tewksbury also prepared the Table of Contents and Order of Hymns. For the past twelve years Mr. Tewksbury has been General Secretary of the China Sunday School Union, to which, with much evangelistic labor added, he gives himself with loving faithfulness.

I cannot write the exact date when our new Chinese Hymnal was finished, but it was probably in the early '90's. Soon after we printed another edition of the Hymn Book without music, done with great care and pride by our own printer, and finished just in good time for a holocaust to the Boxers, and it was added to the funeral pile of our beautiful Chinese Hymnals.

CAN WE OMIT THE BOXER TIME?

What a time of suffering, and what a roll of martyrs! I had often said with some pride that I felt as safe in my long evangelistic tours in China as in my dear American home. But the prince of evil had been unloosed for a season. Can we ever forget the time when all night long there came the yell from ten thousand throats: "Kill, Kill, Kill"? We saw then a little corner of hell. It was not very far from where we were imprisoned in the bonnie English Chapel. How did we behave? Well, we had our daily morning prayers. We read some wonderful Psalms. With all our souls we sang songs of triumph, in which we were splendidly reënforced by some great Russian singers. One would have thought we were celebrating a notable victory.

May I write once more of a never-to-be-forgotten experience? Came a day when there sprang up a heavy wind, and seizing this opportunity, the Imperial Library was set on fire—this royal storehouse of precious treasures which no money could buy. I saw the flames ascending, and knew that. with such a wind, nothing could save us. I lifted my eyes to heaven and cried: "Please, Lord, change the wind," only five words. Later I learned that I was only one of scores that sent up that prayer.

Almost immediately there was a great calm, and we were safe, but the Royal Academy was in ashes. And we were not prophets and apostles, but only ordinary men and women; and yet, one short cry from us brought swift answer from heaven. How little must have remained after the flood but *débris!* It was so with the wreck of the Boxer time. It swept North China almost clean of everything but wreckage. I cannot find anywhere a copy of the first edition of our precious Hymnal.

THE NEXT EDITION

There came a great cry for a new edition, and we ordered the books at once. But our Japanese printers did not feel the stress that was driving us. Finally Mrs. Goodrich and myself were sent over to Yokohama to push the printers, and were met with the quiet answer: "We are doing all we can now." A very little each day. It became exasperating for those waiting many long months.

At last I inquired: "Who is the head typesetter?"

The head of the firm showed him to me. He was a fine workman and did all the setting up of music type.

I said to him: "If you will finish the work in two months, I will give you ten yen (about ten Mexican dollars); and if you do it in six weeks, I will give you fifteen yen."

How he worked! Two or three hours into the night every night, keeping Mrs. Goodrich and myself closely at work reading proof, for we had three editions printing at once; one large with music, and two without music, one large and one small. Within six weeks the work was completed, and we were all happy, especially the head typesetter, who received his fifteen yen; a good illustration of the Chinese proverb: "Money can move the gods."

HOMEWARD BOUND!

When we go home on furlough, just three years more 'twill be,
We're going to cast our topees in the middle of the sea,
And walk bareheaded in the sun without a single fear
That if we do not wear 'em we'll perish in a year.

And we will live on beefsteak and ham both baked and fried,
And likewise tender porkchops with corn bread on the side;
And you will have your cherry pie with every single meal,
While I'll try good old ice cream to see how it will feel.

On Sunday we will go to church and sit inside a pew,
And know just where to find the hymns like other people do;
At night we'll stroll across the lawn without a lamp or stick,
And never think of cobras, though the grass may be quite thick.

We'll have a little kitchen with a gas stove and a sink,
And a really truly bath tub, and a cherry smash to drink.
We'll buy our groc'ries at a store that's clean and neat and nice,
Nor need (unless we quite forget) to haggle at the price.

We'll squeeze in at a movie and a concert with no drums,
And we'll skate and skii and sledride on all the ice that comes.
We'll read today's newspaper, not one that's two months old;
Nor roast we in December when it really should be cold.

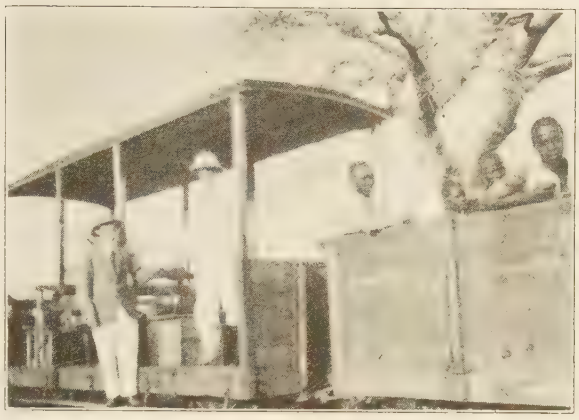
All this we'll do on furlough, and best of all, we know,
We'll have a wondrous golden year with loved ones we've missed so.
And yet we know the whole year through, though in our native land,
We'll find our hearts are left behind on India's coral strand.

From Ahmednagar News Items.

THE "DEEPS" OF THE "GOSPEL GOLD" MINES

By HARWOOD B. CATLIN

AS you all know, Johannesburg is one of the great gold producing centers of the world, but have you never wondered where all that gold goes to? I am going to tell what becomes of some of it. The gold I mean is not crushed out by the great stampers, nor refined by chemical process—it is the gold of the Gospel, found at Johannesburg by boys from the Portuguese East Africa colonies, who are drawn to the mines by the lure of the gold that perishes, but who find something more enduring and of more value in compound preaching services and in little schools—the Gospel Gold, that God offers—Life from the Dead.



THE PORTUGUESE "LIMITED"

From Laurenco Marques to country points. Mr. Phillips, of Johannesburg, and Mr. Cross, the American Consul at Laurenco Marques, on board the car.

The Inhambane District of Portuguese East Africa furnishes a large proportion of the laborers for the mines of Johannesburg, and these boys also form the bulk of our church membership in the compound churches on the Reef, the great work started and carried on by our Dr. F. B. Bridgman. Heretofore, in addition to his extensive work in the Transvaal, he had also made a regular yearly trip to the Inhambane field. This year the mission sent Rev. Ray Phillips, of Johannesburg, and myself to make the trip for Dr. Bridgman.

We were grateful for the opportunity of seeing what has been done by these young men, practically without help from any white man, and in the midst of most primitive surroundings. Not only were we to observe and to give all help possible in ways of inspiration and encouragement, but we were also to bring back the whole trip—the people, the country, the villages, the services—in fact, everything that could be caught by a bioscope camera, which we took along. When Dr. Bridgman comes home next year, look out for these movies!

From Durban to Inhambane *via* Johannesburg is a thousand miles, of which 250 miles are by steamer from Lourenco Marques to Inhambane. We met in Johannesburg and were away about six weeks, half of this time being spent in the Inhambane District proper. Arrived at Lourenco Marques by train from "Joburg," money had to be changed into the currency of the land, and here began a puzzle which we never fully solved. We learned that the Portuguese pound (libra) has no relation to the smaller units of currency, itself remaining more or less fixed, while they vary greatly.

Inhambane is a tropical country—a country of sand and trees. The harbor itself as we saw it that first Sunday afternoon was a dream of loveliness. The light green bay, the deep blue sky, fleecy

THE TOWN OF INHAMBANE FROM THE STEAMER DECK

Northeast of Lourenco Marques, on the shore of the Indian Ocean, in Portuguese East Africa, about twenty-four degrees south of the Equator

clouds, little sailboats, the fringe of tall, graceful cocoanut palms, white sand, native fishermen at their nets or crab pails—and our company of young, sturdy native Christians, mostly women, a few men, wading out to carry us and our luggage over the low tide flats—made a never-to-be-forgotten picture.

We soon saw the first of the Christian villages cut out of the forest by our people. During our stay we visited ten of these, varying from five huts to twenty-five—some with a church house of some years' standing, some just starting to build the wattled skeleton for the mud plaster walls, above which will be put the characteristic roof of thatch. They lose no time. As soon as they get their dwelling huts livable and gardens planted, the first thing is a house, where morning and evening the whole population of the village gathers daily for praise and prayer to Him who brought them up "out of the horrible pit, out of the miry clay." We found it inspiring and even thrilling to meet in these little houses of worship, filled to capacity with new converts and those who would soon be converted, by God's grace, all singing in their own tongue and at the top of their voices hymns of praise to King Jesus. They follow out literally the injunction of the Psalmist: "And all that is within me bless His holy name."

We carried with us a portable bioscope projector and generator and a box of films, so that often in the evening, after the Word of the Lord had been expounded, the screen was suspended between two straight trees, and the savages and near savages saw new countries and strange animals; they saw the coronation of King Khama's son; the women and children saw for the first time the very scenes of Johannesburg compound life so familiar to the men; and at the end they saw the very places where our Lord lived His earthly life, and Himself and His disciples, in three reels of "From the Manger to the Cross." Will that not be a nine days' wonder?

CONFERENCES

Our work was varied. It ranged all the way from movie projection, through weddings, baptisms, religious services of all kinds, except funerals, to the central and highest experiences of all—the two conferences with our evangelists. They came sixty-six in number. Others who did not get word in time, or who were unable to come, bring the total up to well over seventy. They came, bearing their assegais, and shot guns that told of dangerous beasts on the way. They came, some on very short notice, as at our southern conference, bringing sometimes their wives and their little flocks. They came from two, three, or four days' journey away, bringing food, sleeping mats, and the indispensable change of clothing for the services. Although the approximate time of our coming was known at Maheme, in the southern part, our actual arrival was a surprise. Without waiting for anything, practically the entire male population disappeared to spread the news. It was Saturday night. They traveled all night. It was very quiet in the village all day Sunday. Monday we went to the near-by Portuguese magistracy, and on the way met the first contingent. They could hardly be persuaded to keep on, they were so anxious to keep close to us. All day they came pouring in. The capacity of the few huts was soon over-taxed. At dusk, just as the evening service was about to commence, came a big delegation, singing "one of the songs of Zion," glad to get to the end of a long day's march, even though they would have to join the others about their open fires and sleep under the stars. It was quite dark when the last group arrived. Earlier in the evening we had heard the tom-tom beating for a heathen dance and beer drink. It was a striking contrast, then, to hear these tired marchers coming to their spiritual feast making the old forest ring with their joyful noise.

In conference we heard of the progress of the work—764 church and class members, 905 children in school. One hindrance is lack of recognition by administrators who require the attendance of a white missionary when any business is to be done. We visited several of these Portuguese officials, having very good letters from those higher up, and were well treated. At times our conversation was rather disjointed, going to Likumbi in Zulu, from him to the native court interpreter in Sheetswa, from him to the administrator in Portuguese. Then the answer had to travel back over the same zig-zag course. However, we got on.

TOM MAZIBE IS A PREACHING MAN

Preaching in prison did not end with Paul and Silas. Tom Mazibe, a leading evangelist, has an interesting story to tell, which shows his fearlessness and perseverance as well as some of the difficulties the work has to face. A native policeman from the administrador's office had come to Mazibe's little village, and in the course of his stay had caused serious trouble. Mazibe went to court to complain to the administrador. The latter was, unfortunately, a man who himself indulged in similar escapades, and instead of redress, Mazibe got a sentence of eight days in prison!

The Portuguese *administrador* sits at his flat top desk in a big room full of natives and dispenses justice (sic). Mazibe was seated near him. When he heard the sentence, Tom had presence of mind enough to proffer his request.

"Your Honor, inasmuch as I must go to jail, as you have said, I ask just one favor—that you allow me to preach."

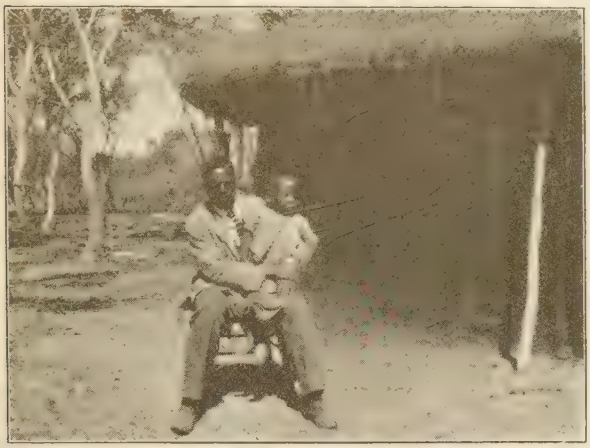
At that the official exploded. "No! You simply want to stir up a row among the men and set them against each other. Get along with you."

"Your Honor, I am a preaching man, and I fear that if I must go eight days without preaching I shall be ill."

His only response this time was a flood of profanity until the air was blue. The administrador went on with other cases. Finally, his eye lighting

on the still seated evangelist, he thundered: "What! you still here? Get out, I say!"

But Mazibe held his ground. One of the heathen police came up and advised him to leave. The policeman was courteously but firmly advised to mind his



TOM MAZIBE, EVANGELIST

Taken at Maheme, his home and the scene of one of the outdoor conferences, where many of the attendants slept on the ground, under the open sky.

own business and watch. When the administrador again turned and saw Mazibe still quietly seated, he nearly jumped out of his chair.

"What! Mazibe, you still here? Well, what do you want?"

"Your Honor, I am a preaching man and I only ask—"

"Oh! Well, Mazibe, go on and preach if you will have it so. But, mind you, if you are brought up here for stirring up the prisoners, it will go hard with you."

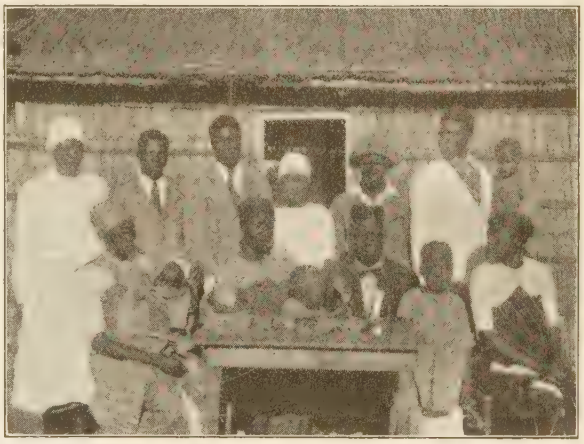
So at last the patient evangelist went, having obtained, to the amazement of all, particularly the police, the granting of his petition. And every day of his incarceration he preached the Gospel, with excellent effect upon the inmates.

THE NEED OF A WHITE MISSIONARY

Inhambane is a big district with a big population. Both in size and in number of people it exceeds the state of Maine. In comparison with Natal, including Zululand, the area is practically the same, the native population of Inhambane being about fifty per cent of that in Natal. The people are predominantly heathen. I estimate the total number of missionaries of all societies, including missionary wives, at not over forty.

This work, the direct outgrowth of our compound evangelistic work, is booming in practically every one of the ten administrative divisions of the district, being carried on by young people, who are using to the full the little light that they have received, but who are only too well aware of their deficiencies and ready to take advice and help as to carrying it on. In fact, there the conditions are quite the reverse of here. Here, the missionary came first with the Gospel and called the native to form a church; there, the native has formed a church and is calling the missionary to come and do what only he can do—give them standing with Government officials, lest they be rushed off to forced labor gangs, and the work dropped; negotiate for them in dealings with other mission representatives; help them with books, with salaries, with advice, with guidance, in a thousand and one ways, as only can be done by one on the ground.

We cannot speak too highly of Zacheu Likumbi, who has been ordained practically to take the place of a missionary there. His courtesy, tact, spiritual fire, big-heartedness, patience with the new missionaries on tour, services as interpreter and guide, were large factors in making successful whatever of our work had success. He is doing all that any one native can do to shoulder this great responsibility. But he, too, cries out for help from the American Board. And the Board is already loaded with responsibilities and commitments, and what is to be done? Seemingly we must do as the miners do on the Rand. As the vein of gold goes lower



THE OFFERING AT NGUWHINI

Note the money on the table. Evangelist Luke with wife and child seated at the table. The new church building had just been dedicated; the babies baptized and the converts standing about had been baptized and taken into the church.

and lower, the shafts are sunk deeper and deeper. *It may be that the Lord is sinking a new shaft into the "Deeps" of the Congregational pocketbook.* I hope and trust and pray that we may soon be working "Deeps" of the "Gospel Gold" of which I have been writing.

SAYING "HOW" FOR 1925

By HENRY S. LEIPER

GERALD STANLEY LEE says in his *Crowds*: "I have seen that the foundries, the ocean liners and the airships are in the hands of men who say, '*How.*' One likes to imagine what would happen if that same spirit, the spirit of *how*, were brought to bear upon a great engineering enterprise like goodness in this world."

Our friends who have been protesting in letters to the *Congregationalist* and the *Christian Century* that the good old Congregational fellowship is being turned into a connectional denomination, and that the apportionment plan "takes the fun out of giving," are entitled to respectful attention. But one wonders whether they have not missed something of the spirit which is at work seeking a more effective "how" for the great engineering enterprise of goodness in the modern world. They fear, perhaps with justification, that there is lacking sufficient inspired imagination to enable liberty-loving, individual Congregationalists to adopt as the "how" of their kingdom building something that seems at first blush mechanical, hard, artificial, arbitrary.

A little lad, after seeing a skeleton, once said: "Mother, is a skeleton the bones with the gentleman scraped off?" Yes it is. Just that. And the man who is to bring in a happier, healthier, more wholesome way of living has to study it! The Chinese approaches the problems of human health with the theory that there is no connection between the "nei ke" and the "wai ke"—the science of bodily organs and the science of the bodily framework. There are some good people who hold that the "heart" and "soul" of modern Congregationalism is independent, in its effective expression, of any framework. There is, of course, a large element of truth in their views. The suggested analogies all fail if pressed too far.

But we are dealing, after all, with an *organization* and its work in the world. An organization must have framework. This is not the kind of a world in which organizations do not outlive their founders. Ramsey MacDonald warns us: "The moment you get an organization, then that becomes an end in itself. The secular becomes the end, not the spiritual." There is that tendency to be sure. As individual Christians, with the healthiest spiritual life imaginable, we cannot interpret the Christian way of life in Ellis Island, Johannesburg, Oberlin, Tarsus, Tokio, Talladega, and on "Main Street," without a carefully articulated plan; without a calm, consistent facing of the "how" of putting six thousand churches with nearly nine hundred thousand members at this tremendously vital task for the universal Christ.

A "HOW" THAT BEARS FRUIT

When in a moment of vision we survey our resources and contemplate as over against them our accomplishment in the sector for which we are responsible, dare we affirm that we need no more effective technique? In a decade we have much more than doubled our benevolent gifts, but in the same decade *our wealth has increased* on the average 72.2 per cent, and our membership about 14 per cent. Who can read the history of the years since the Every Member Canvass and Apportionment Plan have been in part our method without feeling that we are setting our feet in paths that lead forward? In 1918 our marshalled benevolent resources measured in dollars were $1,357,064; in 1923, $3,100,000.

The recent country-wide survey of our missionary giving has taken the Promotional Secretary of the Commission on Missions into practically every Congregational area in the U. S. A. His trip was made at the request of State Superintendents and other leaders: It made possible direct discussion of the "how" of our work with a distinctly representative group of secretaries, pastors, and laymen. It showed that an increasing number of our fellow Congregationalists are enthusiastic in their approval of the apportionment idea. They are finding in it the technique which gives our modern Christianity consistent and tangible expression in missionary undertakings. They are seeing the living temple of the spirit lifting up its face to God. They heard what 1923 had seen accomplished—an increase of $145,000 in our giving; they reported both successes and failures of the 1924 plan; they sat down to consider in detail ways of making the 1925 program a more perfect vehicle for the high purpose to which it is dedicated; they approved with enthusiasm the major modification in the plan which seeks a larger use of the leadership of women in the churches. Women know how to put the fun into giving even when a definite plan of coöperation is followed throughout the churches.

A BETTER "HOW" FOR 1925

"Holy vagueness" is no part of the plan which now commends itself to forward-looking Congregationalists for the coming year. The plan, with the important exception just noted, is practically the same as for 1924. Its main objectives are: the widespread adoption of the Every Member Canvass method throughout the land; concrete suggestions as to the *technique* of the every-member program; definite emphasis on the fact that missions are not the incidental charity but the fundamental business of the church, and, correlatively, definite ideals as to the right relationship between the home expense budget and the benevolence budget in every church; progressive development of lay leadership in these areas of Christian responsibility.

The type of organization contemplated for the realization of these objectives is again to be a State

Committee, with an Association Director (a layman), and an Associate Field Worker (a pastor), representing each Association; with two types of meetings—a State Council and a series of Association Councils—for making the plans effective in the several areas.

Back of all this there is now, as at no previous time, a complete unanimity of action on the part of all the boards and societies. They look to the Commission for a unification and correlation of promotional activity. They have guaranteed for two years each their share of the budget. Their whole-hearted and consistent coöperation has been obvious to leaders all over the country, who turn with new confidence to the plans sponsored by the Commission. These leaders respond with enthusiasm to the idea that the Commission seeks to be helpful to the whole missionary side of our religious life: which includes the financial problems of the local churches as well as those of the societies. Neither as churches nor as societies are we an unrelated group. We are a fellowship, a group, a family, with one great purpose, one great ideal. And we have reached a mutual agreement as to how the responsibilities are to be shared—apportioned.

"The House that Budget Built" is known to many families in our fellowship. One element of the country-wide experiences of our churches with the Apportionment Plan is a deepening conviction that much depends on the time spent *in advance* building up and informing an organization for the annual Every Member Canvass. Say "how" with careful months, not with hurried, feverish, crowded weeks. In Ohio, Rev. John A. Schmink says that early in March of this year over thirty of Ohio's two hundred and sixty-seven churches had already appointed the Director for the next Canvass. Pennsylvania is planning the same sort of advance preparation. Eight years ago the state was giving about $6,000. Last year it was $23,387. Their goal is their full share—$40,000. And by forethought and foresight they believe they can achieve.

NEW USE OF YOUNG PEOPLE EXPECTED

One reason for the necessity of planning the 1925 Canvass now is perhaps not fully appreciated. It is that the Young People may be included. They say the Church has nothing really big for them to do. They go in the summer in increasing numbers to ten-day conferences. They could be linked with the plans for the fall Canvass; and those who go to the conferences, if they knew the task would be partly theirs in the fall, could be fitting themselves for the most effective service. They are ready to learn how. The glory of constructive campaigning appeals to them. Study periods in many of the State Young People's Conferences are definitely planned for them. They are being coöpted to help in publicity and they are producing strikingly effective results in many places.

SPRING COLLECTIVE PLANNING FOR EACH AREA

The Areal Conferences proved a help last year. They are to be repeated. With them the activity of the 1925 Campaign begins. There will be three: First, Union Church, Boston, May 28 and 29, for the Atlantic Coast, Middle Atlantic, and Southeastern Districts, Second, Sawyer, Mich., June 2 and 3, for the Mid-East. Third, First Central Congregational Church, Omaha, Neb., June 5 and 6, for the area of the Mid-West. On account of distance and the expense of travel, work on the West Coast will be differently planned.

To these conferences in their respective areas will come the State Superintendents and other salaried officers of the State Conference; the National and District Secretaries of Societies in the areas available; and, we hope, at least one layman and one woman from each state in the district, and any others interested who will come at their own expense

These two days will be spent in conference, facing such problems as the following:—

How to assist the local church in its own financial problem;

A statement of new developments and the needs of the world-wide work;

The problem of missionary education—new materials and new plans available;

An explanation of next season's promotional helps;

A study of a more economical and effective method of sampling and distributing literature;

A consideration of the weak points in last year's efforts.

A chaplain will have in charge the devotional periods of each conference, and each of the conferences will begin with a celebration of the Lord's Supper.

STATE AND ASSOCIATION COUNCILS

The Areal Conferences will be followed, in September, by State Councils, to which the state leaders will invite the Association Directors, Associate Field Workers, Branch and Union leaders, and one representative of the National Societies to present the case of the world-wide work, and, for at least two sessions, will confront the problem of the Every Member Canvass in the local church along the same lines as it has been confronted for the district at the Areal Conferences.

At certain points, the State Council will be held in conjunction with the State Conference. Many Superintendents will tell you that the spirit of the State Conference meeting last fall was absolutely transformed to the State Council, which was in session the day prior to the State Conference meeting.

Shortly after the State Council, Association Councils will convene, under the leadership of the forces of the state. The pastors and directors of the Canvass in the local church will spend one or two sessions of a day refining and perfecting the technique of the Every Member Canvass, in order that it may be more effectively used in the local church, facing afresh great missionary problems of the denomination, and becoming spiritually reënforced for the great task which confronts them.

"THIS ARMY IS READY TO MARCH"

The government requires that they shall be led by a white missionary; the South Africa Mission says: "Where is the man?"

In a letter from Rev. H. B. Catlin, describing to personal friends in America incidents of the tour which he, with Mr. Ray Phillips, of Johannesburg, recently made in the Laurenco Marques country, occurs the following:—

"Mr. Phillips had been engaged to take films of the work of the Mission Swiss Romande, whose headquarters are at Laurenco Marques, and I had the good fortune to be invited to go along with him. While at Rikatla, the seat of their Theological School, and formerly the station of Mr. Junod, whose classic book on 'The Life of a South African Tribe' was written there, the missionary in charge, Rev. H. Guye, asked me if I knew of William Tapera Ncomo, whom the late Mr. Maxwell had sent down from Beira to study Portuguese. I did not, but on my return I looked him up, and so hit upon one of the most surprising and interesting situations of the trip.

"Tapera's story is similar to that of Kamba Simango, whose friend he is. He comes from the same district, has likewise studied at Mt. Silinda, and is now in correspondence with him. He was sent down from Beira by Mr. Maxwell to study Portuguese, without which nothing can be done in that most difficult and practically unopened field. He walked more than halfway to Laurenco Marques, and when he arrived there, found it would cost one pound a month to study as he wanted to. He straightway got a job in a hotel and began to save. He has learned Portuguese, has been through the evangelists' school of the Swiss at Rikatla, has been to Mt. Silinda and learned Zulu and some English. At present he is the spiritual leader of a group of boys from Mocambique, of whom Kamba Simango's younger brother is one.

"Some boys came to Laurenco Marques merely to work and were converted there; some came to prepare for the opening of Mocambique to the Gospel. One of these is Bert Simango (not Kamba's brother), who, as spokesman for the group, gave expression to their readiness, nay, eagerness, to go as soldiers of the Cross to that land of spiritual slavery and night, if only the white missionaries would open the way. *'There is nothing here to hold us. If we get word tomorrow that the way is open, we will pack and go. This army is ready to march.'*

"Tapera is very highly spoken of by the Swiss missionaries. He works for their mission as teacher of a night school, and is the pastor of this group of boys, who are about fifty in number. It is impossible to reconstruct by words the impression of absolute singleness of purpose and utter consecration, the earnestness and sincerity of this young man. Just now he admits that he is 'up in the air.' He is looking to the American Board for guidance, inasmuch as he has from the first been inspired and directed by us. He hoped that when

Rev. P. Loze, the chairman of the Swiss Mission, returned from Oxford, that he, in conference with us, would be able to give him and his boys some definite guidance.

"Here is missionary ammunition of the most high-powered kind. These boys are spoken of as the finest group of natives in Laurenco Marques. They are earning comparatively big money as house boys and kitchen boys. They do not blink the difficulties they will have to face. They know that they will in all probability be opposed by Government and planter, be imprisoned, perhaps beaten or exiled, or even killed. Without the backing of a white missionary they cannot even begin. What will be their fate?

"I admit I do not know the answer. I have had hopes that inasmuch as our Rhodesia Branch is opening up work on the Sabi, these boys could be linked up there. I cannot see what help our branch can give. The Swiss are evidently not planning extension work at present. I report it as an unsolved problem, hoping that you have in your hands the other threads that will lead to a solution. Recently Tapera has sent an excellent photo of the group, which I will send to you to use as you see fit."

A SHANTUNG BEGGAR HAS A CHANGE OF DIET

Pictures by Miss Gertrude E. Kellogg (I.), of Fenchow Station, Shansi. Reproduced from *Fenchow*, the magazine published by the station bearing the same name. Other sketches by Miss Kellogg appeared in our February issue.

"Mother, I could only find a few weeds, the people ahead of me had taken every leaf off the tree and all the bark they could pick off, and these few weeds were all I could find." Then the choked-up tears gave way and Yin Ta Sao put down the spindle to grind the weeds so they could eat them.

Grass and leaves gave out, and rather than live on clay till death came, as many of their neighbors were doing, Yin Ta Sao, her weak husband, and little lad joined a group leaving Shantung. Bitter winds tore at their ragged clothes. The black crows mocked them as they passed the mounds that marked five little graves.

After twenty-six days, tired, gray with dust and faint with hunger, their eyes lighted with hope as they saw the warm pink glow of the setting sun on the Fenchow church tower. They did not mind the yapping dogs who barked, "Shantung beggars, Shantung beggars."

Within a short time the lad was placed in Primary School, the father admitted into the hospital as a patient, and the mother given plain sewing at the Industrial School. She hemmed towels for the operating room.

When summer came and all the schools closed, the little family went to the fields to work. Then a temple housed them while Yin Ta Sao and the lad recovered from typhus fever. When they returned to the city she came to the hospital to wash the wee babies' clothes, singing over the tub, to the delight of the patients in the ward.

This summer the lad earned his board at the hospital by keeping the open courts swept clean with his stubby broom. Yin Ta Sao's heart is bubbling with happiness. She reads fairly well and works cheerfully, even carrying the old women on her back when they are tired, a real hospital burden bearer.

SO OUR MISSIONARIES WRITE

FRANK RAWLINSON, OF SHANGHAI

"With regard to affairs in China, I think that sometimes these do not appear quite as hopeless to us who are on the inside as to those who get popular newspaper and other reports. Such reports are apt to pick out the sensational items—and there are certainly enough of such—and overlook the more steady development of more constructive influence.

"I think that mission work has not been carried on at such great individual risk to missionaries since I have been in China, which is twenty-two years; and yet I think, generally speaking, that Christian work is going on more steadily, or as steadily, as during any year within that period. In spite of disturbances, the missionaries are sticking to their fields.

"Furthermore, while there is much thoughtful criticism of Christianity, there does not seem to be any widespread anti-foreign or anti-missionary feeling. There is, however, a growing self-consciousness and a sense of individual responsibility and a desire for self-expression. Also, the desire to utilize those elements in Chinese civilization which fit into Christian ideas is rapidly gaining in strength. I find an interesting increase of direct study of Chinese ideas on the part of missionaries, even those engaged in Christian work, and underneath the political incoherence, economic depression, and various disturbances, there is a tremendous amount of quiet work going on.

"I think it is true to say that the tendency to division in the Christian Movement in China has passed its climax. The desire, however, to think through the implications of the Christian message as to personal faith and social practice is growing. To me, however, the most significant movement of the present time is the series of retreats being held under the National Christian Council, in which people of the most divers views meet for several days with a view to spiritual communion. I believe that is the way out of our present difficulties and that we can and should strive for this spiritual communion in spite of diversity of definitions. This is probably the greatest service the National Christian Council is rendering during the current year."

February 21, 1924.

MISS ELLA C. HOXIE (I.), OF SHOLAPUR, INDIA

"I was one of the several guests at the Anand Mahal (The Palace of Joy), where Mr. and Mrs. Starte live, and the most helpful times of all were the times of conference we had together with the managers and lady superintendents (Does that expression sound funny to you? It always makes me smile.) and the inspectors of all the (criminal) settlements about things—policies, experiences, and plans—from which we got mutual help and inspiration to go back and accomplish more among our people.

"I must tell you the thing that struck amazement to my soul, more shame to me you may think, but I was really dumb with wonder at something one of the Brahman inspectors said. We were discussing whether or not to start the Girl Guide Movement in all the settlements, and this little man objected. I will not write his objections, but the thing that struck me was to hear him say:—

"'Why not teach less of other things and more of religion in our settlements? These people realize that their old way of thieving and killing is not the right way and they must find some new way. Give it to them through religion. They need *God*.'

"Afterwards another inspector said to him: 'Of course you mean to teach them the Hindu religion?'

"'No,' he answered. 'Let it be *any* religion. However, these people need to become one. There is no arrangement in Mohammedanism by which they can become one. There IS a way in *Christianity*. Let Christian catechists go to all settlements, government settlements and all, and teach, first, morals, and then teach the people Jesus Christ.'

"Is not that an interesting and an amazing statement to come from the lips of a Brahman Government official of the Criminal Tribes Settlements? It gives one new hope for going forward with larger plans for direct evangelistic work among the people. Yet our funds are low. Government pays all expenses for the running of the settlement except the evangelistic work. That is our financial responsibility and we ought to have $500 a year for it—which same we do not have.

"That's that."

January 31, 1924.

BERTHA H. ALLEN (P.), OF FOOCHOW

"Our Foochow Mission aim is to have a kindergarten in every American Board church district, and I think there are twelve American Board churches in the Foochow Station alone. Three of these now have kindergartens with Union Kindergarten Training School graduates teaching; four others have kindergartens in charge of girls who have had assistants' training. At least two of the other five are eager for the time to come when we can help them start a kindergarten, and it won't be long before we'll hear from the last three! Then there is Diongloh waiting patiently for a graduate, and Inghok, with all its fields. And there are plenty of other places, where we hope the groups of tots playing all about the streets may some day have the joys of the kindergarten.

"The Chinese, more and more, are realizing the importance of the little child, and we already know how much it will mean to the future of China if

her children can be given the Christian foundation which the year or two in a good kindergarten gives.

"The first four years of the primary schools (the day schools) are now the weak point in our system here in China. The Chinese, and others, seem to be just waking up to the fact that it is important that the primary teacher be given real training. Now many of these teachers are men and women who have not even studied through what we would call the eighth grade. If given printed helps of any kind, many find them too hard to understand. Hardly a single one has ever had the least idea of child study or pedagogical methods. They are hired, given a course of required books which the children must learn; they have often four grades all together in a tiny, dark room, and the children take turns learning the contents of their books by heart. Day after day the program is the same. The few teachers who have had help in methods are becoming much sought after. Summer conferences are being planned and better supervision, but normal training is badly needed.

"We are hoping that soon a Union Primary Training School can be established, to train women teachers who have finished the eighth grade at least. These girls would be given a two-year course, and it is hoped that this course can be somehow linked up with the Union Kindergarten Training School, as the faculties could be interchanged, and we want the kindergarten and primary teachers to have at least a term's practice in the other's work. The standard for entrance would thus be two years lower than our Union Kindergarten Training School requirement, but the need is so great that all feel the higher standard must wait a little until present needs are supplied."

Mrs. Augur Describes Davao

Let us look at the town of Davao on the island of Mindanao, P. I., and the work of the mission there. Since the four leading hemp exporting firms in the Philippines have built warehouses in Davao and installed power presses for baling, this industry has been greatly stimulated. Hemp and copra are now shipped direct from Davao to the States in large ocean liners. Over one hundred houses and stores have been built since the first of the year and surveys have just been completed for five more warehouses which will soon be built. Many workers have come to Davao. The outlook points to a steady development of this province, rich in soil and opportunity, and alive with enterprise.

A GIRL SCOUT "HIKE"
Davao, P. I.

BOY SCOUTS IN RED CROSS PARADE, DAVAO, P. I.
Standing in front of the mission hospital

Also Davao is the Provincial capital. The government offices are here and numerous employees. Here, too, is a big intermediate school, and the Provincial High School. Every year a Normal School is held here, when more than 250 teachers from all parts of the province assemble for about a month. For these workers, clerks, students, and teachers, many of whom come from Protestant churches in the northern provinces, we seek to supply a church home here in the south. Two weeks ago we baptized a teacher who was led into the Christian life by the papers he had received. The call for such surplus supplies as papers, books, and magazines is greater now than we can meet, even though we receive many.

The evangelistic work of our Church, Sunday School, and Christian Endeavor Society is the most fruitful that we have known here. Members have been received at each of the monthly communion services, save one, since our return in November. Through the Christian Endeavor Society, whose president is the principal of the high school, we are winning many of the students to an interest in personal religion. Neighborhood prayer meetings are reaching many of the "workers" in Davao. Our Girl Scout and Boy Scout troops, which come to Madapo Hill every week, make many friends among the Filipinos, Chinese, and Japanese, by their numerous "good turns." A month ago a company of Scouts called upon a member who was very sick at his home, four miles from town. Acting upon Dr. St. Clair's advice, we persuaded the parents to let the Scouts carry him on a cot to the Mission Hospital. He was in coma from typhoid fever, but is now recovering steadily.

The Mission Hospital is meeting a growing need for medical service. Dr. St. Clair's skill in bone surgery, abdominal operations, and microscopic analysis, relieves many serious cases.

THE BOOKSHELF

The Struggle for Power in Moslem Asia. By E. Alexander Powell. New York: Century Co. Pp. 389. Price, $2.50.

The Struggle for Power in Moslem Asia, by Major Alexander Powell, does not mean the struggle of the Moslems for power in Asia, but it tells the story of the struggle of England and France, and in a less degree of Russia and Italy for supremacy in the Moslem lands of the Near East. This book is written by an itinerant journalist, and with all the vigor of style and force of language which Major Powell knows so well how to use. It reveals the fact, that while an itinerant, the author has spent sufficient time in the Near East, and has so penetrated into the heart of the subject discussed that he is competent to speak not only with force, but with a large measure of authority. Not only did the author travel extensively and converse widely with men of power, but he has read extensively the works of historical experts on the subject under consideration.

With fascinating force Major Powell discourses upon the endeavors of England, France, and Italy, and especially the two former, to outwit one another in the struggle for political supremacy in Mesopotamia, Syria, Palestine, Arabia, Turkey, and Persia. The case of the Armenians and their lost cause, and the attendant circumstances, with the accompanying reasons and combination of events that conspired to bring the Turk back into power, are set forth with a clearness of statement and a frankness of utterance that cannot fail to correct many misapprehensions and prejudices. While one can hardly endorse all of the positions taken in this book, and much less all of the language used in condemnation of reported intrigues, nevertheless we are forced to say that Major Powell's point of view and interpretation of events impress themselves upon the reader as being worthy most careful consideration.

The exalted opinion of the ability, purpose, and permanence of the present Kemalist Government in Turkey stands, for the present, subject to any revision the author may later be forced to make. It is only fair to say that reasons are given for confidences expressed, but it is proper to quote back on the author the Near Eastern proverb: "Think out logically what should happen and what reasonably may be expected to happen, and then be sure it will not happen."

This book is worthy of study by every one who has followed or is attempting to follow the kaleidoscopic changes which have swept over the Near East during the last decade, and which are still continuing. Such changes affect the areas from the Adriatic to the west of the borders of Afghanistan, and from the Black Sea and the Caucasus Mountains to the Mediterranean Sea and the Persian Gulf.

The Winning of the Far East. By Sidney L. Gulick. New York: George H. Doran Company. Pp. 185. Price, $1.35.

A study of the Christian movement in China, Korea, and Japan by one who has been closely identified with that movement for the past thirty-seven years. Dr. Gulick recently visited the Far East in behalf of the Federal Council of Churches. He bore messages of good will to the churches of China and Japan; but more than this did he have an opportunity of gaining an intimate knowledge of conditions in those lands and of international attitudes as well. His book reveals the great problems facing the nations of the Far East, and through them the entire world. Some of these questions considered are: The Facts of the Great Earthquake in Japan; The Consciousness of Rights by the Laboring Classes; The Spirit of Communistic Ideas from Russia; The Industrial, Intellectual, and Political Revolutions in China; Suspicion of Each Other and of the Occident by China, Japan, and Korea.

The conclusions that Dr. Gulick came to are too many to quote here, but these sentences are significant:—

"The urgent need of the day is the thoroughgoing application of the principles and the spirit of Jesus to all our international and inter-racial relations."

"We can overcome evil only by good, hate and suspicion only by deeds that are unselfish and generous, race pride and arrogance only by appreciation and justice and good will."

The immediate task required of America, if she would be truly friendly to China and Japan, is to repeal such of our laws as are humiliating to them, and to insist with our legislators, state and national, that international treaties are to be observed in both spirit and letter. In all our churches, especially on the Pacific Coast, we should seek to arouse the sense of responsibility and of magnificent opportunity in befriending and guiding and Christianizing the Asiatic within our bounds. The splendid work already being done on a relatively limited scale should be multiplied manifold.

The World Service of the Methodist Episcopal Church. Published by the Methodist Book Concern, 740 Rush Street, Chicago. Pp. 704. Price, 50c. plus postage. After May 1, $1.00.

Through appropriate committees, the Methodist Episcopal Church has considered the entire range of its benevolent activities at home and abroad, with special reference to the education and cultivation of its constituency in the years immediately following the fifth year of the Centenary program. Results have been published in this volume. No one can even glance through its pages without realizing that "Methodism is on the march."

Christian Literature in Moslem Lands. By the Committee on Social and Religious Surveys. George H. Doran Company. Pp. 306. Price, $1.50 plus postage.

Now that the Turkish Government has set aside the Caliph and has come out flat-footed for the separation of Church and State, the attention of the world is turned once more to Mohammedan countries. This volume has been prepared by a joint committee, by the Committee on Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Social and Religious Surveys. The latter is responsible for the publication. Its aim has been, as always, to combine the scientific method with the religious motive. Officered by men like Drs. John R. Mott, Ernest D. Burton, Raymond B. Fosdick, its work is thorough and reliable.

Quoting from Professor MacDonald of Hartford Theological Seminary, this volume, "Christian Literature in Moslem Lands," "gives in full and vivid detail the story of the need and of how far it is being met and of what can be done to meet it more fully. We have here the opportunity to bring together Christendom and Islam in mutual understanding, and for our Christian civilization to realize the miracles that the printed page can work." We are glad to commend to our readers this study of the activities of the Moslem and Christian press in all Mohammedan countries.

Erromanga. By Rev. H. A. Robertson. New York: George H. Doran Company. Pp. 467, including appendices. Price, $1.50 net.

A new edition of one of the most readable and interesting of missionary annals. It is the authentic and tragic record of nearly thirty years' missionary activity in the cannibal inhabited island of Erromanga, New Hebrides, an island that is sometimes called the Martyr Isle. The author and his wife went to New Hebrides as missionaries in 1872, and he was selected as the man best fitted to undertake the task of telling this tragic story. Incidentally, the author gives most interesting details of the manners, customs, and characteristics of the people and the physical features and products of the island.

The Secret of the Near East. By George M. Lamsa. The Ideal Press, Philadelphia, Pa. Pp. 177. Price, $1.50.

George M. Lamsa is a Nestorian. This small group of Christians has lived for centuries between the Shiite Moslems of Persia and the Sunnite Moslems of Turkey. Kurds on the north and Arabs on the south have been ever ready to plunder and destroy. Yet, like the Armenians, they "have kept the faith."

It is unusual to find a member of such a race ready to write a volume dedicated "to those who endeavor to bring about a religious understanding between Christians and Mohammedans," and whose purpose it is "to cultivate a brotherly spirit between the native Christians and the Turks." But such is the author of "The Secret of the Near East," and earnestly has he tried to be fair to both sides.

The book may be termed a self-interpretation of the Orient to the Occident. Its language is quaint and its point of view on woman and Mohammedanism is truly Oriental. Charity modulates every criticism of ancient custom, and the author almost apologetically draws the veil aside from the great secret of the Near East, the position of woman.

The latter half of the book deals with political and economic questions, in which the writer's desire for compromise has often led him astray. An Oriental with the spirit of conciliation is, however, so unusual that the chapters on the Near Eastern question and the Armenian revolution are full of suggestiveness.

One can hardly believe that the writer truly portrays the Oriental point of view of foreign missions. His is a sad indictment against the devoted souls who have been sent as representatives of the lowly Jesus. According to the writer, strife, bribery, and the preaching of doctrines which the missionaries themselves do not believe, have made both Protestants and Catholics an object of loathing and disgust to the faithful and simple Mohammedan worshiper.

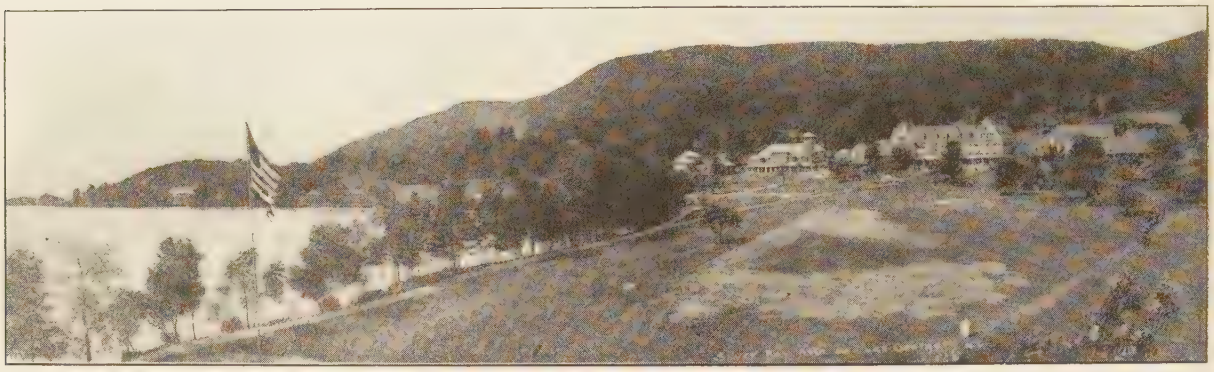
His solution for the cruel religious strife in the Orient is through "a compromise between Christianity and Mohammedanism," and he urges missionaries "to look on the Mohammedans as a Christian sect." The explanation of this distorted point of view is in the writer's lack of appreciation of the deep spirit of Western Christianity. He says: "Western religions were taken from the East as pure as water from the Spring, and after being corrupted in the West, they are being turned back again over the East."

Though one recoils from such crass phrases, the dominant idea of the writer in the approach to Islam is worthy of deep consideration. "What the world needs today is a religious peace. . . . The world can never open its doors for this peace until humanity has reached the basic realities in religion, until human sympathies are broadened enough in order to see the other person's point of view and learn to tolerate it."

Shelton of Tibet. By Flora Beal Shelton. New York: George H. Doran Company. Pp. 319, including Introduction and Appendices. Price, $2.00.

The life story of Dr. A. L. Shelton, missionary to Tibet, is told by Mrs. Shelton. It is a book of real interest, especially so in these days when our attention is being turned toward Tibet more and more. Dr. Shelton, as our readers will remember, was murdered by bandits at a point where his "face was turned toward Tibet, that long-sealed land which his scalpel had opened."

METHODS AND PROGRAMS



HOTEL AND AUDITORIUM AT SILVER BAY, LAKE GEORGE, N. Y.
Classroom buildings beyond

SUGGESTIONS REGARDING METHODS OF PROMOTING SILVER BAY WHICH HAVE WORKED

By Gilbert Q. LeSourd

1. *A Supper Conference*

Last spring Dr. Elmer A. Dent, Secretary of the New York Area of the Methodist Episcopal Church, invited the District Officers of the Epworth League to a Supper Conference in New York City. There are about sixteen of these officers in his Area, and about half that number accepted his invitation. At this supper one of the officers of the Missionary Education Movement told about the history of Silver Bay and what it stood for, outlining the program for the coming conference and showing how it would give these young people the type of advanced training that they could secure nowhere else. Dr. Dent pointed out the relation of the Methodist Church to Silver Bay, showing that it was an interdenominational conference in which Methodism united with the other denominations to do a type of work that it could not successfully do by itself. Therefore, Silver Bay was just as much a Methodist conference as if it were run exclusively by the Methodist Church. This same principle, of course, applies to any other denomination that is coöperating in the M. E. M. The way Dr. Dent put it was something like this: "The Methodist Church is putting a good many hundred dollars into the M. E. M. and part of this money goes to set up the summer conferences. These are supported in order to provide a place where Methodist leaders can get training that is offered at no other conference. Therefore you young people who are district officers of the Epworth League ought to take advantage of this training, to provide which your denomination is spending a considerable sum of money." There was opportunity for question and answer regarding the details of the conference, and there was discussion regarding the way these officers could help spread the news of the advantages offered at Silver Bay. The result of this conference was that three of these officers came to the conference, and a fourth, who was not present that evening, was also persuaded to attend. These were picked young people, each of whom is responsible for promoting the missionary activity of a large number of young people's societies. They represent the type of people that Silver Bay is most anxious to secure.

2. *Demonstration of a Day at Silver Bay*

At Cranford, N. J., the delegates who had been at Silver Bay the year previous held a Silver Bay Rally, which took the form of a demonstration of a day at Silver Bay. The program was about as follows:—

1. Conversation. (Very appropriate for the first thing in the morning.) Two girls came trooping on the stage discussing their plans for the day, what they thought about the different classes they were taking, the fun they were having in their recreation, etc. Then they hustled off to get to breakfast on time.

2. Mission Study Class. The Conference Secretary of the Movement was invited to take part in the Rally, and he taught a mission study class, using *Creative Forces in Japan,* which had just come from the press. He used the whole audience for his class and actually taught it for ten minutes about as he would conduct the first ten minutes of his class at Silver Bay on the opening day.

3. Stunt Afternoon. A first-class stunt was put on by the Silver Bay delegates.

4. Vespers. A returned missionary, who happened to be residing in the town, was secured for a real ten-minute vesper talk.

5. Platform Meeting. The Conference Secretary took the platform meeting and gave a stereopticon

address on Silver Bay, using the Silver Bay slides, which are available for any who wish to use them.

6. Going to the Store after the Platform Meeting. It was explained that it was the usual custom to go to the store for ice cream after the platform meeting, and that in this case the store would be the next room of the church, where the girls sold ice cream and cake for the benefit of their Silver Bay fund. Silver Bay folders were also distributed and a general attempt was made to interest the people in the conference.

3. *Lawn Parties*

In one section of up-state New York a series of lawn parties were arranged in different towns, and some one familiar with Silver Bay was secured to talk to the people at these regarding the conference. The basis of appeal was a conference on the missionary work of the church, bringing out the need for leaders, and then showing how Silver Bay offered the best opportunity for training leaders for local church work.

4. *Stereopticon Lectures*

Two stereopticon lectures on Silver Bay are available for any one who wishes to use them. This consists of a set of beautiful colored slides, with a typewritten manuscript, which may be used, if desired, or may be entirely discarded when the slides are used by any one who has been at Silver Bay. There is no charge for the rental of these slides, and those using them are merely asked to pay the parcel post charges both ways. This usually amounts to less than one dollar.

5. *Pageants*

A very beautiful pageant of Silver Bay has just been completed by Miss Helen F. Smith, who has been at the conference many times. This pageant is not difficult to produce, as the speaking parts can all be read. It requires a stereopticon for use in connection with its production. It is written in verse and is suitable for presentation at a Sunday evening service. The singing of some of the well-known Silver Bay hymns forms an important part of the pageant.

TO SECURE ATTENDANCE OF YOUNG PEOPLE AT SUMMER CONFERENCES

A Suggested Program

By Carl Stackman

No more important or far-reaching movement has found place in our church life than the Summer Conference idea, with its marvellous growth of the last few years. We have all long been familiar with the movement as it expressed itself at the Northfield Conference. Gradually, too, we became familiar with Silver Bay and Ocean Grove, Geneva, and some of the other Missionary Education Movement Conferences, and a few Christian Endeavor Conferences, but within a few years past the movement has grown so that many of our states east and west are carrying on denominational or interdenominational Summer Conferences for Young People, and many a pastor has had occasion to rejoice at new life and vigor in his church work as young people have returned from these Conferences with new vision and enthusiasm, and many a young person has found the needed guidance and inspiration to call him or her to active life service on the mission field or in other lines of Christian activity.

Any church that has once had one or more in attendance at such a Conference never has any difficulty securing the attendance of others. The enthusiasm spreads and it becomes simply a question of how many. To secure attendance the first year is sometimes a problem, and the following suggestions are offered as possible helps. The suggested program ought to extend over several months.

1. Prepare an exhibit designed to show two things.
   a. The part of Young People in an active church program.
      This should include the best work that is being done anywhere in any church. What a Young People's Society ought to know and do. What is a competent worker in the church.
   b. The appeals and opportunities for life-work service at home and abroad in all lines of Missionary activity.
2. When the above exhibit has had time to sink in, prepare a second exhibit, designed to show what a Summer Conference is, and how it helps young people to prepare for service such as shown in the previous exhibit.
   Show the fun as well as the work of a Conference.
3. Have an Old-Timers' Night.
   Get a group of those who have been at one or more conferences to give the Young People the Conference idea.
4. Offer to pay all the expenses of one or half the expenses of two *who will pledge themselves in advance to take up some definite piece of church work upon their return,* such as: Teach Mission Study Class; Head a Young People's Missionary Committee; Head a Church Missionary Committee; Take the leadership of a Young People's Society; Assume a Sunday School Departmental Superintendency.
   This may be varied by offering the help to the one or two who shall, in the judgment of a committee, have proven themselves most efficient in work for the past year.

No single piece of work demanding a pastor's attention will offer better returns in efficiency of church work than the effort necessary to secure the participation of the young people of the church in one of these Conferences, and no experience will bring any greater satisfaction than that of seeing a young man or woman return from one of these Conferences with a new light in the eye and a new fervor in the heart, because of a conviction of the call to enlist in life service somewhere in the Kingdom.

SUMMER SCHOOLS OF MISSIONS

The 1924 Summer Schools under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows:—

Winona Lake, Ind.	June 16–23
Lake Geneva, Wis.	June 23–30
Dixon, Ill.	August 4–9

Courses offered will include lectures, normal and study classes on the texts, "China's Challenge to Christianity," "Ming Kwong," "Of One Blood," "Adventures in Brotherhood," "The Land of Saddle Bags," and "China's Real Revolution."

Forums, Bible classes, platform meetings, and inspirational addresses by many missionaries will form the program.

Entire expense for week, if railroad fare is not too great, will be $25. For further information, write the Chairman of Publicity, Mrs. W. O. Nish, 3249 Polk Street, Chicago, Ill.

A SUMMER CHRISTMAS TREE EXERCISE

By Paul Haskell Clark, Union Church, Hinsdale, Ill.

For several years many of the Sunday Schools around Chicago have been having *Summer Christmas Trees* for the purpose of obtaining gifts for missionary boxes to foreign countries. In some places very interesting programs have been worked out. Last summer, Mr. Clark, Education Director at Hinsdale, planned a very fine program. The fruits of their tree, both money and other gifts, were sent to Miss Jones in Constantinople and Mrs. Gates in India.

THE EXERCISE[1] (Much abbreviated)

Union Church School representative comes to phone: Let me see—I'd like to get in touch with Mrs. Gates of Marathi Mission. Perhaps "Central" can help me—lifts receiver and bell rings.

Mission Board: Mission, please.

U. C. S.: Is this central?

M. B.: Yes, this is central. This is your Mission Board. You are talking with the central exchange for foreign missions.

U. C. S.: I understand. You are the Mission Board, and you act as a central exchange for mission stations in foreign lands. But do you have stations in all the foreign countries?

M. B.: Four in China; three each in Africa, Turkey, India, and Ceylon; and one each in Japan, the Philippines, Micronesia, Mexico, Spain, Czecho-slovakia, and the Balkans.

U. C. S.: That's fine. Then I can get in touch with any of these stations through you, I suppose? Please get me Mrs. Gates at Bombay, Marathi Mission, India.

M. B.: One moment, please. (Rings bell.)

India (in costume): Hello, Bombay speaking.

M. B.: Is Mrs. Gates there?

India: Mrs. Gates, Mrs. Gates?

M. B.: Yes, Mrs. Gates sailed in August and was to reach Bombay about this time. A party in America wishes to call her.

India: One moment, please (pause). Just hold the wire and I will call her. (Goes to call, returns with Mrs. Gates.) Here you are, party.

Mrs. Gates: Hello, America.

U. C. S.: Hello, Mrs. Gates?

Mrs. G.: Yes, this is Mrs. Gates speaking.

U. C. S.: This is Hinsdale Union Church School.

Mrs. G.: Yes, indeed, well, well. How glad I am to hear your voice.

U. C. S.: And I'm mighty glad to hear yours, too. It was splendid that you could be with us for our Summer Christmas Tree. All those gifts you received we have packed and shipped to India. There were three large boxes. We hope the boys and girls over there will have a Merry Christmas.

Mrs. G.: That is fine. How delighted, how happy the children will be. We shall have plenty of use for everything. Thank you ever so much. I shall . . .

U. C. S.: Oh, what's that? Hello, hello. Cut off, I guess. Well, I'll call Miss Jones at Gedik Pasha. Hello, central. You cut me off, but never mind. Give me Miss Jones, Constantinople, Gedik Pasha School.

M. B.: I will call you.

U. C. S.: (Hangs up receiver, waits.) This Mission Board certainly is a great help. Some people say it costs a great deal to keep up a home office such as the Mission Board, but how could we ever carry out Christ's command, "Go ye into all the world and preach the gospel," did we not have it? (Bell rings.) Hello, hello.

M. B.: Here is your party, Union Church School.

U. C. S.: Miss Jones?

Miss J.: Yes, this is Miss Jones of Gedik Pasha School.

U. C. S.: This is the Union Church School.

Miss J.: Oh, yes, how splendid of you to call. I just got back to Constantinople. What a wonderful time I did have at the Summer Christmas Tree.

U. C. S.: Well, Miss Jones, we do hope that our gift will make Christmas a little merrier for boys and girls in the Gedik Pasha School.

Miss J.: It most certainly will. Your Hinsdale boys and girls are very kind. Last Christmas they sent me $100, too. I shall write and tell you how we use the money this year.

U. C. S.: We shall be delighted to know just what kind of a Christmas you had, and . . .

Miss J.: Oh, there goes the school bell! I'm sorry, I'll have to excuse myself. I have a class in English now. Do call again. It is such a joy to hear from Hinsdale.

U. C. S.: Good-by, Miss Jones. Don't forget to write.

[1] ARRANGEMENT OF PLATFORM

Exchange switchboard at right. School superintendent at left. Screens draped to represent India and Turkey across center of platform. (Phones can be secured from local exchange.)

WE THINK YOU WILL LIKE THESE

"We English, when we start a thing,"
Says Peggy, "just stick to it,
And work at it with all our might
Until, at last, we're through it.
We never say, 'Oh dear! I can't!'
We say, 'I can!'-and do it!"

Says Jakob, "Holland is the place
Where sturdy folks belong.
On our canals in winter-time,
The red-cheeked skaters throng;
We shout and skate and slide and coast,-
That's why we're all so strong."

THE consulting editors of the Methods and Programs Department were much interested in and impressed by the beautiful posters, of which the accompanying illustrations are miniatures. They are just the thing for use in week-day schools or church school primary departments. They will even be excellent material for the regular public school, as there is nothing sectarian or even religious about them. They are designed to teach international friendship. The entire set, under the title, "Children from Many Lands," includes eleven posters, eleven by twelve inches in size, and beautifully colored. They combine artistic quality with educational value. They have been prepared by the National Child Welfare Association and the National Council for the Prevention of War, and are now available at $1.00 a set, postpaid. It includes: America, England, Spain, Italy, France, Russia, Holland, Germany, China, and Japan. They may be ordered from our own Pilgrim Press bookstore. Send for them for your church school or for the children in your own family or group.

"In hearts too young for enmity
There lies the way to make men free;
When children's friendships
are world-wide,
New ages will be glorified.
Let child love child, and strife
will cease.
Disarm the hearts, for that is Peace."

* *

Is not friendliness to all nations the foundation for permanent peace? In all these ten countries our little people can meet new friends. They can see Peggy digging at her geography lessons in an English garden, Pedro's true Spanish courtesy, Miss Cherry Bloom hurrying to obey her mother, and the children of every country showing some quality that excites love or admiration or interest. Admiration, sympathy, and interest are the best possible antidotes for the suspicion, misunderstanding and sense of difference which are so often the basis in the grown-ups of our world for international difficulties. Commissioner Finley, the President of the National Child Welfare Association, says: "If the children of all nations can be brought to know one another and so to understand one another, the earth will be full of that knowledge which brings peace 'as the waters cover the sea!'"

THE HOME BASE

The American Board

THE FINANCES

The churches gained $1,690 in March, but gifts from individuals lost $2,785. On account of the decrease in the Twentieth Century Fund and Legacies of $8,345, the month of March recorded a net loss in receipts of $8,438.

We are still ahead of last year on the record of seven months, but not enough to keep pace with our budget for the current year. Our hopes are centered on increasing gains in gifts from the churches and on continuing loyalty in the individual friends of the Board.

We are all engaged in a noble partnership for the greatest work in the world.

FORTUNATE PASTORS

Happy is the leader of a parish who can say, as Dean Rousmaniere said of his parish, the Cathedral Church of St. Paul, Boston, Mass.: "The offering last Sunday completed the quota (our word, apportionment). We have carried the subject in our minds, we have discussed it in our Council meetings, we have talked it over with one another, for the past three months. The Laymen's Committee have worked continuously and devotedly. Their reward is that over eight hundred persons of the congregation have pledged or given the full amount. Let me add this word of personal gratitude to you all. You have never failed me." There are many pastors in our fellowship who can repeat that last sentence. May the number be mightily increased!

EXTRA!

An extract from the parish paper of the First Church in Newton, Mass., gives this trenchant message: "What do ye more than others?" was Christ's searching question. Or, as Hugh Price Hughes preferred to translate it: "What do ye EXTRA?" It is this "extra" which makes a Christian. But what is the "extra"? The rich young ruler asked this question. He had kept the Ten Commandments all his life, he told Jesus. What more than this did the new Teacher demand? If a man keeps the Ten Commandments, is he not a Christian? Jesus answers, in effect: "You have given every one his due. That is well. It is the climax of justice. But justice is not the highest achievement, great as it is. There is a step beyond justice—generosity."

Morality is not enough, in the judgment of Jesus. Goodness is positive. You have done no harm to your brother. But have you done him any good? You have been fairly upright as a man and a citizen. But have you made a positive contribution to the world's well-being? Have you done your bit, with a willing heart, to make this world cleaner, purer, happier? Have you been nobly discontented to be satisfied with the peace and prosperity of your own life and home, and done your best to lift up the fallen and redeem the lost? What have you done EXTRA?

DEBTS

It would be marvelous if, in the lexicon of missionary phraseology, there was no such word as "debt." Would that we Congregationalists could forget that there ever was such a word! We rejoice that we balanced income and expenses in our last fiscal year. Still, our Board is carrying over, from a number of years back, a debt of $180,000. There is some consolation in the realization that we are not alone. The United Lutherans report a debt of $175,000; the Foreign Board of the Presbyterians closed its 1923 year with a deficit of $657,000; the Reformed Church Board expresses its situation in this laconic way—it is forced to "cut down, close up, and consolidate"; the Northern Baptists are heavily burdened with debt and reduced income; the Southern Methodists pledged $35,000,000 for a five-year period in connection with their Centenary movement, and only $18,000,000 has been paid in. It is not a pleasant story, whether you read it through Congregational, or Baptist, or Lutheran glasses. One missionary secretary has said pointedly: "We people of America have perfected above all others one art—the fine art of frazzling out! Our religious and political movements, like childish hopes, youthful enthusiasms and fond honey-moons, have a marvelous faculty for 'petering out.' Our tendency is to begin like an express train and wind up like a tired mule." Painfully expressive!

STEWARDSHIP

Evidence trickles through from time to time of stirring examples of recruits to the army of good stewards. A layman in Portland, Maine, for years has had a large interest in Sunday School and

Concluded on page 242

Woman's Board of Missions

MARCH IN THE TREASURY

Another month of loss has reduced the gain in gifts for our year to $6,200. Gain in legacies helps the report thus far, but will legacies continue to come in all the year as they have in these five months? Gifts are our only sure reliance for the success of the year and the support of the work.

MISS MERRILL

MISS FLETCHER

Additional Missionary Workers

The April issue brought to our readers glad tidings of four missionary appointees. Now there are two others already accepted and several whose papers will be acted upon too late for announcement this month.

Miss Katharine O. Fletcher, of Amherst, Mass., has been appointed for a five-year term of service in the Western Turkey Mission, with the expectation that she will join the teaching staff of the Girls' School at Scutari.

Miss Fletcher is a graduate of Smith College, 1900, and in addition to ten years of successful teaching in various high schools, has done postgraduate work at Harvard Summer School and Teachers' College, taken a secretarial course at a New York Business School, and served with marked success for four years under the Near East Relief. During most of this time she was stationed in Cesarea, where she made warm personal friends of all the missionary circle.

In addition to all this experience she has valuable musical training, and is adaptable in her spirit and temperament. A few words from her statement of belief will show how keen is her knowledge of spiritual values: "To say that I *believe* in God is like saying I believe in my mother's love. I *know* Him—in the world, in my life, in all that is true and fine—in the life of His Son—that life of radiant joy in giving, of serene majesty in teaching the truth and dying for the truth that we may, if we will, be free in the truth."

The Board of Directors has accepted also for a term of three years' service in the Japan Mission, Miss Katharine Merrill, of Belmont, Mass., Mount Holyoke, 1917, with postgraduate work at Harvard. She has had experience as a director of physical education in Belmont High School, also in a business position, and has marked musical ability. She has been active in the Young People's Alliance of First Church, Cambridge, and is recommended as one of real Christian devotion, absolutely dependable and faithful in all her relationships. She has no family ties, and has chosen the foreign field because of her strong feeling that Christian workers are needed there. Miss Merrill will probably go to assist Miss Hoyt in the Matsuyama Girls' School. Both these candidates plan to sail during the summer.

May Missionary Festival

All Congregational junior boys and girls in the vicinity of Boston are invited to the annual May Festival of the Woman's Board of Missions to be held on May 10, at 2.30 o'clock, at Union Congregational Church, Boston. It will be a Japanese May Festival. Secretary Bell of the American Board will preside; and Rev. Frank Cary, of Japan, will tell about "Japanese Juniors." A Japanese home scene will be presented by the Wellesley Hills Friday Church School; and a Japanese worship scene by the Auburndale Junior Christian Endeavor Society. The Wellesley Junior Christian Endeavor Society will sing the Japanese anthem, Everett Mystic Junior Choir will present "Fling Out the Banner," and three members of the Ballard Vale Junior Helpers will sing "Jesus Loves Me, This I Know," in Japanese.

At the Missionary Maypole money gifts and pledges will be received for the Children's Budget—including their own missionary in China, Carolyn Sewall, the Farrar Day Schools in India, and the School of Brothers and Sisters in Constantinople.

For further information, write to the Young People's Department, Woman's Board of Missions, 14 Beacon Street, Boston.

Mrs. Henry J. Prudden

The news of the death of Mrs. H. J. Prudden, of New Haven, on March 19, following a surgical operation, came with a shock of sorrow and surprise to the New Haven Branch and in widening circles, wherever her vital, joy-bringing personality was known.

It would be impossible in so brief a notice to enumerate the activities to which she had dedicated her life ever since her husband's death thirty-four years ago. Perhaps "Welcome Hall," that unique center of loving-kindness and Christian neighborliness, was the center of her selfless devotion. But the local Y. W. C. A., the multiform church activities of the Church of the Redeemer, the gracious and far-reaching hospitality of the quiet home on Orange Street which she and her sister, Miss Lillian E. Prudden, shared—all had their place in her life.

Not a small place was that given to the New Haven Branch, and through it to the world-wide

service of the Woman's Board of Missions. For years she has been one of the corresponding secretaries of the Branch.

Tender and sympathetic to every soul who sought her compassion, never too weary to add yet another hour to her long day's service, yet over it all played an irresistible sense of humor that kept tragedy from being too tragic and lightened the burden even while she essayed to lift it.

As Rev. Jay T. Stocking says so beautifully in *The Congregationalist*: "A devoted little world of heavy-laden people depended upon her for inspiration and watched for her coming," and to them the sorrow of her passing is unspeakable.

Extended Tour of the Treasurer

Mrs. Frank Gaylord Cook, Treasurer of the W. B. M. since 1917, and her husband are planning an extended absence from their home in Cambridge, Mass., during which they will visit the missions of the Board in the Far East. They are booked to sail on the *President Hayes*, May 1, from New York, going *via* the Panama Canal and San Francisco, leaving that port May 24. After six weeks in Japan, part of which will be spent at the vacation resort of the missionaries, Karuizawa, they will travel through China and India, spending about six months in sightseeing and in visiting the missions of these two lands. They hope to attend the Centennial of the Uduvil Girls' School, Ceylon, in February, 1925.

MRS. COOK

After this they will spend some weeks in Egypt and the Holy Land, and hope to pass the summer of 1925 in a leisurely tour of Europe.

Mrs. Cook had served the W. B. M. since 1910 as director and vice-president before becoming treasurer. She is speeded on her way by a host of loyal friends in the missionary circle and elsewhere, and her messages from the Orient will be of much interest to the Board's constituency.

During her long absence, the Assistant Treasurer, Miss S. Emma Keith, will serve as Acting Treasurer.

A Generous Gift

At a recent annual meeting of the W. B. M. an appeal was made for "Gift-Stewards," who should take definite parts of the work in the field as their own responsibility. A plea was also made for the woman's hospital at Madura. A woman in the audience, who modestly desired to be known merely as "a friend," responded by assuming the support of a second medical missionary in Madura, India, for a period of years. Not long after, an automobile accident resulted in her sudden death; but since then her husband, Mr. Giles W. Mead, has, in a spirit of sincere interest and helpfulness, continued the gift begun by his wife. He has now arranged to perpetuate the fund by the transfer to the Board of a block of stock, the income from which will be sufficient to cover the entire support of a doctor in the Madura Hospital. The sum thus established will be known as the Florence C. Mead Fund. Through Mr. Mead's added generosity and thoughtfulness the use of the Fund is unrestricted, so that if, at any time, the income is not needed for the purpose for which it was originally given, it may be used for any other work of the Board, preferably in Madura.

A Tribute to Mrs. Edith H. Smith[1]

Mrs. Edith H. Smith began her work in the girls' school at Ahmednagar, Marathi Mission, in 1916. In following years the school passed through trying experiences—plague, influenza, famine. These had to be met with a depleted missionary staff. Mrs. Smith was always ready to answer an emergency call, as well as to carry on her regular work. Her death on February 13, due to heart failure after an operation, brings great loss to the school. The funeral services, conducted by Dr. Hume and the Indian pastor, Mr. Modak, were beautiful and impressive.

MRS. SMITH

Method and order were characteristic of Mrs. Smith. Every desk drawer was in order, every duty carefully outlined. She was always doing helpful things in a matter-of-fact, unassuming way, often stopping her own work to attend to the joys or sorrows of others. She it was who found the extra blanket for the night guard on a cold night, who gave the *tonga-walla* her old raincoat, and the *hamal* her cough drops. She it was who never let her left hand know what her right hand was doing. But those who lived with her know; and those who lived with her love and admire her most. Those who lived outside knew her untiring devotion to her work. From Hindu teacher to smallest girl in the Anglo-vernacular school, one and all are impressed with her faithful work. Conscientious to the highest degree, she overdid her strength.

She was a born teacher, with the rare gift of instantly individualizing each pupil, of knowing her needs and her limitations and ministering to both. Her teaching had the charm of originality. She interested strangers immediately by her quick wit and ready sympathy. The tribute of a British officer was that "One felt a little happier and somehow a little better for having been with her."

[1] By Miss Clara Bruce and Miss Margaret Welles, her associates.

Woman's Board of Missions of the Interior

RECEIPTS FOR REGULAR WORK FOR FIVE MONTHS TO MARCH 31, 1924

	From Churches and Auxiliaries	Non-Apportionment Thank-Offering	Other Sources	Miscellaneous	Income from Endowments	Totals
1923	$62,666.95	$5,024.65	$4,020.42	$4,444.18	$2,098.47	$78,254.67
1924	60,096.78	3,601.61	5,093.05	1,839.58	2,211.39	72,842.41
Gain			$1,073.63		$112.92	
Loss	$2,570.17	$1,423.04		$2,604.60		$5,412.26

Up to date we should have received $100,901.65 through apportionment sources. In reality, we have received only $60,096.78. We are not only $40,804.87 behind in receipts for 1924, but $5,412.26 short in comparison with receipts of 1923.

Retrenchment or Triumph—Which?

Even a cursory glance at the above diagram convinces one that we may be facing retrenchment in our work in the near future, or that some of our missionaries will have to be recalled. Let us face these facts unemotionally, notwithstanding their significance.

A letter has just come which concretely illustrates our present situation. It is from one of those loyal missionaries in Adana, Turkey, who lived through the cruel strain of the war and the terrible years that followed in the wake of massacre and exile.

> "We were very much surprised and disappointed, when the credits came in this year, to see that our school had been cut $300 on the appropriations from the W. B. M. I. However, as I think it over, I feel very sure that there is a mistake which will soon be righted. We were as economical as possible in making out our budget and could not cut any place. I cannot think that the W. B. M. I. would want to weaken their position. We have every reason to look forward to a bright future. We have a good school, an unusually fine group of girls, and now we have government approval of our work. The Turkish inspector visited us not long ago and expressed himself as well pleased. He said that the country needed such schools."

The tragic side of this story is that there was no mistake in making the appropriation. We could not possibly give the full amount asked by the mission. If we had done so, then our appropriations to our entire field would have been neither proportionate nor just, for every estimate from our missionaries in the eight countries where we are at work was as carefully and prayerfully prepared as that for the Adana school; and the total amount asked for was far in excess of what we could count upon from regular receipts.

If we had granted Adana what was asked for to barely meet the running expenses of a school that is doing a truly strategic kind of work, then we would have had to grant the Kate Ford Whitman Hospital in Fenchow, China, $400 more in carrying on its far-reaching work in body-healing and soul-saving. We would have had to grant $153 more to our work in Rahuri, India, among the swarms of little brown boys and girls that pack like flies into our schools. We would have had to give $100 more to our evangelistic school in Kobe, Japan, which this year is trying to meet a challenge that comes from sad, homeless, almost hopeless Japanese, desperately endeavoring to see the light in the dark days that have followed their terrible disaster. And so on throughout our field, we had to cruelly cut the requests because our appropriations ought not exceed the national apportionment of $242,164.

According to present indications, we are in danger of not being able to meet even our inadequate appropriations. If this is the case, the "handwriting on the wall" spells *Deficit*, and deficit leads to retrenchment. Which one of our needy boarding or day schools shall we close if forced to do so? Which of our hospitals must be told that it can no longer admit weary, foot-sore patients? Which of our valiant missionaries shall we recall? Those who are in the process of building fine, constructive work, or those precious young women who have in the past few years consecrated their lives to this work of bringing in the Kingdom? The call to retrench is heart breaking. It cannot be, and we cannot feel that our Lord wills it. Rather let us sound a note of triumph that will echo through the months that are just ahead! Let us shoulder our responsibility to our individual church in helping it meet its full apportionment regularly! Do you believe in the kind of work that we are doing? If so, let it be a triumphant belief.

Spring Meetings

Illinois, Decatur, May 6–8 (State Conference).

Kansas, Lawrence, May 6–8 (State Conference).

North Dakota, Valley City, May 7–8 (State Conference).

Indiana, Michigan City, May 12–14 (State Conference).

South Dakota, Clark, May 15–18 (State Conference).

An Honored Friend is Gone

Our deepest sympathy goes out to our president, Mrs. George M. Clark, and to her family, in the death of Mr. Clark. See page 199 of this issue.

New Text-Books Already Out

Two of the books on China for next year's study are now out, and may be ordered from Miss A. E. Nourse, 19 S. La Salle Street, Room 1315, Chicago. They are: "Ming Kwong, the City of Morning Light," by Mrs. Mary Ninde Gamewell, the book for women and girls; and "Chinese Lanterns," by Mrs. Minna McEuen Meyer, for boys and girls eight to thirteen. Each is 50 cents in paper, 75 in cloth. "The Book of a Chinese Baby," for children under eight, may also be ordered now (50 cents). The adult study book and the young people's book and the various helps will be announced shortly.

Deferred

Owing to Mr. Frank H. Tuthill's illness, he and his daughter Stella have been obliged indefinitely to postpone their trip to Africa.

THE FIFTH GOAL: GIFTS[1]

Dear Friends:

There are so many things I wish to share with you, and the space is so short. When I return from China in the autumn of 1924, I shall want to visit every one of the churches in the W. B. M. I. territory!

There was the Student Volunteer Convention at Indianapolis—six thousand students, full of life, enthusiasm, force; addresses by men who lifted you up to a plane with Him. Dr. Mott spoke of our unveiling Christ to men. What a work for us all!

Then there was my day in Chicago at our Board Rooms—every one there handling power which unveils Him to those far away. Then the overland trip to San Francisco. Thirty-three miles across the Great Salt Lake—what a vision that was! Then the drop from zero weather to the flowers and shrubs of California. The day in San Francisco with the W. B. M. P. women I shall long remember. They despatch their business well and thoroughly, and keep in closest touch with their missionaries by letters, which they take time to read in full in their meetings. There was the luncheon they gave me, and the flowers and good-byes after I had had an opportunity to speak, in the afternoon.

I had a conference with Mrs. Minchin, Thank-Offering Secretary of the Pacific Board. It is good to know that many of the plans you are using, she, too, is putting before the women of the Pacific States. We are all working together. I have asked Mrs. Collins, Thank-Offering Secretary of Missouri, to write for you the experience of Pilgrim Church, St. Louis: can you make it your own? It is none too soon to prepare.

THE WAY PILGRIM, ST. LOUIS, GIVES A THANK-OFFERING

It is a Thanksgiving Event, *always* held on the third Thursday in November, and we begin a year in advance of the occasion; a crop depends on preparation. First, decide (officially) upon the Object to which the money will go. Spend the next two-thirds of the year in preparing in every one's head a mental road *straight from them to the place* where the Thank-Offering money goes. Let no one escape Education relative to the Need existing there. Get into *direct* communication with the missionary whose supervision will wisely expend the sum secured. Practice deep breathing a few days before, "warm up" yourself, and then read with a vim the letter received, shortly before the meeting.

In the meantime, a fine program for the occasion is being prepared. Talk it up.

All women of the church, including non-resident members, get by mail, ten days in advance, an envelope containing a card of Invitation, a Gift-Envelope, and the Program (envelope size) in folder form. Place and time appears on the outside, and when opened, a stirring verse is seen on one side, the order of events on the other. Here is ours:—

Hymn: "The Morning Light is Breaking"
Opening Prayer (*by a younger woman*)
Responsive Devotional Service: "God's Call—Our Answer," by Lydia Lord Davis
Song (*by a theological seminary quartette of another denomination*)
Thank-Offering Address: "For Services Rendered" (*by our pastor*)
Offering (*announcement by treasurer*)
Consecration Prayer (*by an older woman*)
Song: Negro Spiritual (*by the quartette*)
Benediction

If only women are present, the basket is passed; if men are included in the gathering, plates are held at the door for All who *want* to give, both as the audience assembles and disperses. Many give as they leave, for few can help it after an address citing John 3 : 16, followed by the question, "How much do you owe 'for services rendered'"?

Some of the gifts are memorials. Some years, life members are secured at this time; we had ten this year, their names being read just before the treasurer's announcement. This year, the sum realized for the specific object of our interest will be over $600 by the time this gets into print, and belated gifts are all in.

The *key* to success is found in the capitalized words. Here is the verse referred to:—

"And must I keep giving
Again and again?"
"Oh, no," said the angel,—
His glance pierced me through,—
"Just give till the *Master* stops giving to *you*."

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."

Yours for Victory,

Lydia Lord Davis,
W. B. M. I. Thank-Offering Secretary.

[1] The order of presentation of goals has been changed, because it is none too soon to begin preparing for the Thank-Offering next fall. Remember that the apportionment, which takes care of our regular appropriations for missionaries' salaries and the running expenses of the work, must be paid before the Thank-Offering can count "over and above." The third goal, Education, will be taken up next.

Concluded on page 238

Woman's Board of Missions for the Pacific

RECEIPTS FOR REGULAR WORK — DECEMBER 1, 1923 — FEBRUARY 29, 1924

	Arizona New Mexico	Northern California	Southern California	Idaho	Oregon	Utah	Washington	W. B. M. P. I.	Totals
22–23	$67.36	$2,556.65	$3,827.83	$111.00	$360.00	$5.97	$1,330.00		$8,258.81
23–24	106.73	1,995.08	4,133.09	113.00	577.82	9.00	1,635.00	$325.00	8,894.72
in	$39.37		$305.26	$2.00	$217.82	$3.03	$305.00	$325.00	$635.91
ss		$561.57							

UDGE WILBUR, SECRETARY OF THE NAVY

It may have come as a surprise to some that udge Wilbur has had the Annapolis training that ts him for his important post; but any one who nows him at all recognizes his outstanding Chris- an leadership. We have been so fortunate as to ave the Judge as our legal advisor; while Mrs. Vilbur is a director of our Board with a consecra- on and an aptitude for service that is an inspiring xample for us all.

NEW BRANCH

By common consent New Mexico is to be consid- red a part of our territory. El Paso, the important ateway between Old Mexico and New Mexico, also alls into this division. Historically and geographi- ally, this is a natural partition. Fourth in size of l the sisterhood of states, the water-shed between he Atlantic and the Pacific, this great southern ableland presents an altitude that never drops lower han Mount Hamilton in California, exhilarating imatic conditions, numerous rivers, and valleys hat can be made to support a large population. New Iexico is a great state of the future. The Pacific oard now operates over a stretch of one-third of he United States. Can we realize what this means nd build for the future?

UMMER SCHOOLS

It is the time for all our Missionary Committees perfect their plans for delegations to these chools. Southern California has taken the lead, ith 200 Congregationalists at Asilomar, forty being ent by one church; while only forty all told have epresented the Conference of Northern California. The dates are: Asilomar, July 11–21; Mount ermon, July 5–12; Seabeck, the last of July.

COLORFUL REPORT

Such is the year book of the Congregational Vomen's Missionary Society of Northern Califor- a. The tint of the beautiful cover, reflecting the obin's egg blue of a California sky, shocked our rectors when put out by an aspiring editor only ourteen years ago, but is dainty now beside the aming, gorgeous "Asia." So times change. How- er, it is not the cover alone which arrests atten- on: the information, the promotional value, the "Loving Remembrance," even the eloquent blanks that will certainly appeal to delinquent officers—all commend this booklet to those who believe the old adage, "What is worth doing at all is worth doing well."

MISS GERTRUDE COZAD OUR GUEST

We have never been quite so high on the mount of privilege as when we sat thrilled by the recital of Miss Cozad's experiences in Japan—of her deliverance from the earthquake calamity, of the heroism of the Japanese, and the relief work that followed; of the calling, calling, calling of those searching for their dear ones, of the restraint of the natural impulse for one's own life when the obi rope came within reach down the perpendicular cliff, of the rescue of the Korean youth, and the sure answers of prayer—how real, how heart-gripping it all was! She told of the school of 1,100 that had only 300 left, of the family of thirty-two and only two remaining; more amazing even than the story of the two women grinding at the mill, the one taken and the other left—and out of this the great hungry cry for God! The recognition of help from America and the widespread gratitude for it are illustrated in the remark overheard in one of the baths: "Why do the Americans do this?" "It is their religion; they are *all* like this."

The atmosphere of discrimination and criticism hanging about California has made Miss Cozad avoid any delay here upon previous furloughs; but she now registers her happy experience of living two weeks in the Bay cities without encountering any criticism of Japan.

REV. AND MRS. EMERY W. ELLIS IN SHANTUNG

Their arrival in Tehchow made possible a long-dreamed-of and prayed-for plan for efficient chaplains in both hospitals. Mr. Ellis also took over much of the business of the station. A visit to Lintsing was one of the notable experiences of the first weeks. They made twenty miles by auto bus, and then transferred to a cart sent from Lintsing. They watched eagerly for the pagoda, Lintsing's far-famed landmark, which can first be seen some fifteen miles away. It stands all alone outside the city among the fields, looming great and tall to the

Concluded on page 242

MISSIONARY PERSONALIA

Rev. and Mrs. Ray Phillips, of Johannesburg, report that their little son John is in school—"a little American boy in an English school in South Africa, with a Jewish teacher, studying Dutch, Dutch being compulsory in this English-Dutch land."

Rev. John J. Banninga, President of the Theological Seminary at Pasumalai, reports that last fall there were over three hundred in attendance upon the institutes and conferences which are held with the Christian workers each year. Mr. Banninga not only serves as president of the institution, but teaches theology and church history. He says he has as "keen a bunch of fellows as one could find anywhere."

Rev. John S. Porter, of Czechoslovakia, wrote under date of February 16 that at the next meeting of their (Prague) Church Conference Committee they were going to consider seriously the question of becoming absolutely self-supporting and independent by 1932, the Sixtieth Anniversary of the beginning of the work of the American Board in that part of Europe. If this takes place it will be a bold step indeed, under the circumstances, but it would be a good example for the other churches in Czechoslovakia and would undoubtedly have nothing but good results upon the work.

Mrs. Porter has been ill for some time, and her many friends throughout the country are remembering her especially in her effort to regain health and strength.

Miss Olive S. Hoyt (B.), of Japan, Principal of the Matsuyama Girls' High School, has recently sent in her financial statement for the past year; the first one, we believe, that she has been able to send including all the property of the school. The plant assets amount to nearly sixty-five thousand dollars. It costs about seven thousand dollars a year to cover the ordinary running expenses of Matsuyama Girls' School. About half of this amount is given by the W. B. M. Nearly three thousand dollars is raised through tuition fees. We give merely round numbers. Miss Hoyt is from Maine. She graduated from Mt. Holyoke, 1897. She became Principal of the School in 1913. For some time she taught science at Kobe College.

Dr. Dyer (B.), at the woman's hospital, Foochow, after her return from furlough, finds her time fully occupied with medical work in the city, and with the final details of the new hospital building, "which is a thing of beauty and a joy." A class of six probation nurses for whom there was no room at the hospital are being accommodated at the Wenshan Girls' School (B.). Miss Atwood (B.) and a Chinese interne come several times a week from the hospital to teach them. The nurses also take a half day's middle school work in the regular Wenshan classes.

Miss Elizabeth Perkins (B.), principal of the Wenshan School, reports plans for the widening and rebuilding of the street to make it usable for rickshas and carriages. Miss Ling, the Chinese secretary of the school, has done much to promote this project. To carry the plan to completion, it was necessary to secure private gifts, since the municipality was unable to finance the work. Three prominent Chinese business men of the neighborhood and friends have subscribed the necessary funds—$2,500 Mex.—thereby indicating their appreciation of the school. The students and staff of the Wenshan school are happy that a special need of the school is being met.

Rev. H. T. Wagner, of Hermosillo, Mexico, is the American Board missionary in charge of the general work in the state of Sonora. He is in the saddle, as it were, constantly, going from place to place trying to sustain the faith of the little groups of evangelical Christians to be found there. He is much interested in these days in the effort of various American business firms at work in Sonora to have schools started in connection with their work. There is an opportunity for a good deal of English work in these centers among American workmen, artisans, clerks, and executives. His hope also, like that of the other missionaries who have studied the field, is to have an agricultural school in Rio Yaqui, which is about sixty-five miles from Guayamas, on the Gulf of California, right in the center of the sugar industry. This kind of Christian activity would meet a long-felt want on the part of the people of Mexico.

Mr. and Mrs. Cedric E. Crawford have a new address in Mazatlan. It is Manuel Acuna II. They are always glad to hear from their friends. "As to our work," he says, "our hearts are full of gratitude over the reports we are receiving from outlying points. In one place where the church was organized but a few months ago, a terrible persecution has broken out, owing to the absence of the soldiery to give guarantees. The pastor writes that a mob came one Sunday while they were in Sunday School and threatened to kill the whole congregation. He firmly believes that he or some of the more prominent members may be done away with secretly at any time, but they all remain faithful, and the church is shortly to receive ten new members—a large number, all things considered, for that little church. From a little country place the mission receives word that everything is peaceful and that attendance has never been so good. In fact, attendance has been fine in most places in spite of the revolution."

Rev. John Howland, D.D., of Mexico City, writes that he has dropped some of his duties, yet we notice that he still has enough to keep him busy. He is at present serving as President of the Union Evangelical Seminary; Treasurer and *ex officio* member of the Administrative Council; Professor in the Seminary, with eighteen periods of class work a week; President of the National Committee on Coöperation, which represents all denominations in Mexico; President of the National Sunday School Association; President of the Board of Directors of the Deaconess School; President of the National Council of Congregational Churches; Vice President of the Board of Managers of the United Evangelical Press; Chairman of the Board of Deacons; Member of the Executive Committee, and teacher of an adult class in the Sunday School of Union Church, Mexico City; member of the Board of the National Temperance Association; and Treasurer of the Mutual Association of the Employees of the Y. M. C. A. of Mexico City. He is, therefore, "still going."

Dr. Howland is quite confident that the seminary is to have an excellent site, and it is his hope, as it is of all interested in the training of workers for Mexico, that funds may soon be in hand for the new seminary plant. It is the expectation that the seminary will be closely affiliated with the new evangelical university now planned for. It is the hope that at least seventy-five acres near the National Park, Mexico City, may be secured for the university. If the whole tract is secured, then the seminary will ask for the setting apart of eight or ten acres for its private and independent use and control. If the larger plan fails, the seminary will secure what land it can and proceed to plan for buildings.

Concluded on page 239

DR. FAIRBANK

MRS. FAIRBANK

DO PEOPLE LIKE TO HEAR ABOUT FOREIGN MISSIONS?

By HENRY FAIRBANK

YES, they do. In a recent journey across the United States, extending from Boston to San Diego, Cal., by way of Seattle, I found young people eager to hear about India, its people, its customs, and about what missionaries were trying to do for them. In some places my wife and I had opportunities of going into the classroom of graded schools and high schools and showing idols and coins which told of the religion and the economic condition of the people. We could show in this way what it was we were trying to do in India. In one place the pastor said he felt that a little schoolhouse on the prairie gave a better response to an address on missions than people who had more to see and hear; and that possibilities for recruiting for the foreign work were greater than in cities.

It was interesting after this to speak to one audience of about twenty people gathered in a lonely little schoolhouse, to have the young man who was the teacher come and say he had been much interested and that he would consider making the foreign field his life work.

Of course much of the interest of school children came from their curiosity, their desire to hear about strange things; but that did not lessen the impression on their minds that there were people who needed to be taught better things than they knew now. The curiosity was the door to their interest.

In Albany, N. Y., I heard of an Indian Christian and his wife who support themselves by telling children in public schools about India. They get opportunities to speak to the school children through superintendents of schools or principals, and charge ten cents per admission. What I have said applies specially to public schools. Of course in Sunday Schools the response was still more ready and earnest. I have found that idols and coins used as object lessons were the means of securing attention and making the story stay in the memory. Coins show the economical status of the people and put in graphic form the poverty that needs help. The idols tell what ideas about God people have and how necessary it is to give them right ideas.

In speaking to older people, I have pointed out that even among the higher classes of India, who do not openly join the church, there is a great deal of reading of the Bible, a reverence for the character of Christ and His teachings, followed by changes in ideas and practices, which are like leaven which a woman took and hid in three measures of meal till all was leavened.

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Expenditures for 1924-1925 are limited to receipts before June 30, 1924. Of at least $8,000 necessary, $4,007.50 only on hand April 7. YOUR CHEQUE WILL RAISE THIS LIMIT.

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W. B. M. I. HOME BASE

Concluded from page 234

THE BARRELS THAT ROLLED TO AFRICA

If you are a Sunday School missionary worker, we hope you have received our "Help! Help!" flier about the house which is to be built in Sachikela, Africa, and how the W. B. M. I. has thrown its leopard skin across the stream and is looking to the Sunday Schools for help in crossing. If that does not sound sensible to you, write to Miss Mary Lamberton or Miss Augusta de la Porte, 19 S. La Salle Street, Room 1315, Chicago, for a copy of the flier.

The following true story may help to interest your school:

One of the members of our Board is a minister's wife, who says that she is constantly discovering that duty and delight are always getting mixed up in the most unexpected and refreshing ways. Just lately she had a happy illustration. She had been asked to write an article for a missionary magazine. To this task she turned herself to the best of her ability.

The article was duly written, printed, published, and presumably forgotten, but after a few weeks there came to her a letter written in an unfamiliar hand and signed by a name which seemed to call up some dim memories from her far-away childhood. The letter began as follows:—

Dear Mrs. Teresina Peck Rowell:—

"I wonder if you are really and truly the little child of a great many years ago who sent boxes and barrels galore to Atlanta, Georgia, and made most happy several scores of children in a certain Sunday School. Because if you are, I am sending you in grateful remembrance of your kindness a $10 check for your W. B. M. I. Society, to use as you may think best; and if you are not, then, all the same, I want to send it as a tribute to the dear little girl whose name you chance to bear.

You can imagine how quickly this missionary-minded minister's wife answered this letter to explain that she was that same little girl who sent the barrels, grown up into a woman who works for foreign missions.

Back came a second letter from the dear old barrel man, which began:—

"Well! Hullo! and Hurra! and Glory Hal! and Praise be! and whatever else of expletive and adjective may seem most appropriate or befitting my dear Teresina Peck—you-that-was!

"Your letter caused us to sing the Long Metre Doxology, if you know what that is, for we were world-without-end-ah-men! glad to get it and to find ourselves once more in touch with the dear little girl of day before yesterday that brought us so much joy and brightness in the not so *very* long ago. And so you have become a real *bona fide* honest-to-goodness parson's wife.

"Goodness! doesn't it beat all how the wee little things grow up! It certainly can't be more than day before yesterday that the big box and the two barrels with all their rich treasures came to 109 Houston Street, and now, now, *now* you are—let me see—why, you must be more than 'steen years old next birthday, and already there is under your very roof a Teresina Peck, II, God bless her.

Then came another happy experience. For this same grown-up little girl had had a letter from a friend in far-off Africa, asking her to do all in her power to help collect money enough to send to Africa to build a home for some newly-arrived missionary who had nowhere to live. And here was this check from the barrel man, which she could use to start a fund for that house in Africa. So, bursting with joy and pride and happy gratitude, she took the check from the barrel man and laid it in the treasury, feeling that those barrels filled 'way back in Connecticut, years and years ago, and sent down to Atlanta, Georgia, had kept on rolling all these years until they got to Africa.

EDUCATIONAL OPPORTUNITIES

Program VIII. If You Were a Girl in the Near or Far East

By Daisy Colman

This is such a broad subject that it would be impossible to treat it all in one program. We will therefore take it up with a brief glimpse of other agencies at work and confine ourselves to the Congregational opportunities. *World Survey,* foreign volume, pp. 135, 138, 141, 149, etc. *Year Book of Missions,* pp. 40, 41, 42.

A map of the world is a necessary aid to visualizing this subject. Upon this map you may place large red stars for Congregational colleges and small stars for boarding schools and others. *Year Book of Missions,* 20 cents. *W. B. M. I. at Work,* 25 cents.

As the star is placed, have a brief explanation of the school, number of pupils, etc. *Year Book of Missions.*

For the Devotional Service read extracts from leaflet, "Broadcasting Life," and sing, "We've a Story to Tell to the Nations."

Prayers for the girls of the Orient.

Let several people tell in the first person what the possibilities of education are in her village or city. *What Doest Thou Here?,* pp. 7–10, 3 cents. *Grace Wyckoff Memorial School for Girls,* 5 cents. *Fenchow School Days,* 3 cents. *The Woman and the Leaven in Japan,* 50 cents. *Missionary Herald* and *missionary letters* for Near East news. *Village Schools in India,* 3 cents.

A simple little demonstration might be enjoyed also. *The Stupidest Little Girl in the School,* China, 5 cents. *Crowded Out,* Japan, 15 cents.

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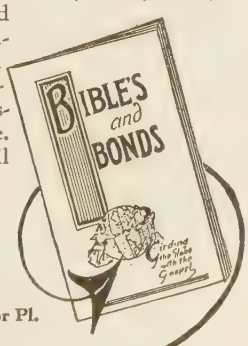

Write for Booklet Number 89.

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PERSONALIA

Concluded from page 236

Rev. James A. Hunter, of the North China Mission, is in charge of the Lu Ho Stock Farm at Tunghsien, just outside of Peking. His letterhead carries terminology like the following:

Milk Goats: Pure Bred Saanen and Toggenburg; Hogs: Hampshire and Native Crosses; Poultry: S. C. White Leghorns, S. C. Rhode Island Reds, Selected Native Stock, Bronze Turkeys, Peking Ducks.

We are going to try to get some first-class pictures of the Farm so that our readers may feed their interest in this form of missionary work. Mr. Hunter is threatening to publish a small paper entitled "The Hunter's Horn," in which to broadcast the news about this particular work. Mr. Hunter is teaching three classes at Jefferson Academy in addition to having charge of the physical training of the student body (370 students). He has two classes in agriculture—a class for beginners and an advanced class. In time there will be a full three-year course in the senior high school. The work is becoming more popular, and undoubtedly is proving of value. An agricultural course in an academy, preparing for a university, is not so likely to be of help as a purely vocational school. At the same time, what man, American or Chinese, does not profit from a b of contact with the soil! Mr. Hunter reports that the agricultural experiment work is growing splendidly, and that the plant is really crowded with improved stock.

Miss Christiana Hodgdon (B.) is rejoicing in having reached Uduvil, Ceylon. Though longing to begin work immediately, she fully appreciates the need for language study. Miss Hodgdon and Miss Grace Vining (B.), who reached Uduvil earlier, are now continuing their study at the hill station, Kodai Kanal.

Constantinople Today

The Pathfinder Survey

This remarkable study of Oriental social life was prepared under the direction of the Professor of Sociology at Robert College. Its publication was made possible by a Committee of Fifteen, including Turks, Greeks, Armenians, English, and Americans. The Macmillan Company brought out the volume in 1922. A few of the mission's copies are still on sale, at the reduced price of $3.00, at this office.

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THE CHRONICLE

Arrivals on the Field

December 29, 1923. In Smyrna, Turkey, Miss Ilse C. Pohl, returning, after an extended furlough, to resume work at the American Collegiate Institute.

Arrivals in this Country

February 23. In San Francisco, Miss Gertrude Cozad, of Kobe, Japan.

Births

February 23. In Wai, India, to Dr. and Mrs. Walter F. Hume, a daughter, Katherine Ella.

Deaths

January 20. In Oberlin, Ohio, Miss Caroline M. Telford, a missionary of the American Board in Japan from 1890 to 1896.

March 13. In San Francisco, Cal., Rev. Herbert Melville Tenney, D.D., for ten years Pacific Coast Secretary of the American Board.

For the last nine years, business matters have prevented Dr. Tenney's giving full time to the work of the denomination, but his vigorous spirit could not be held in to strictly material interests, and during those years his chief joy was a Bible class of men and women keenly concerned in the things of the spirit.

Dr. Tenney's relation to the American Board began in 1903, his work marking the beginning on the part of the national societies of denominational headquarters on the Pacific Coast, and there grew up a happy coterie of promotional secretaries, of which Dr. Tenney was a

Concluded on page 243

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THE BRIDE OF GENERAL FENG

The marriage is announced of General Feng Yu Hsiang and Miss Li Te Chuan, of Tunghsien, China. The wedding took place at the General's headquarters at Nan Yuan on February 19. Miss Li is a graduate of the Goodrich School for Girls, at Tunghsien, of Bridgman Academy and Yen Ching College, in Peking. Since leaving college, she has been a special worker in the American Board church in Peking, and for a year or so has been a secretary in the Y. W. C. A. in Peking.

General Feng's first wife died some months ago, and it has been reported that he was approached with regard to taking his second wife from one of the old official families. He, however, declared he should make his choice from the Christians, and he has certainly shown good judgment in his selection.

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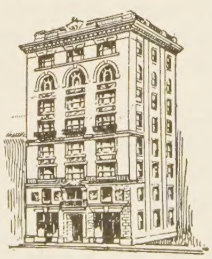

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

AMERICAN BOARD HOME BASE

Concluded from page 230

church work, but his giving up to last fall had been of the conventional type—no thrill to it, no growth to it. He was captivated by the Commission on Missions' $10-a-minute idea. "That's fine," he remarked, "but I cannot get along with one thrill a year. I must have a thrill every week." Therefore, his subscription for 1924 has jumped from simply a conventional gift in times past to $520 a year. Undoubtedly this experience has been shared by a large number of other people throughout the length and breadth of our fellowship.

A Community Missionary

A fine example of Congregational fellowship is that of the Moline Congregational Union in the city by that name in Illinois. They have pooled many of their interests to the great good of the cause of the Kingdom. The last highly significant thing which they have taken up in common is to agree to underwrite the support of Rev. Stephen C. Peabody, who is now commissioned to go out to our North China field under the Board. Mr. Peabody is the son of Rev. Harry E. Peabody. In view of the fact that Mr. Peabody has been in charge of a church in the outskirts of Moline for the year, the members of the churches in the Union have come into intimate relationship with him, and it is but natural that they should wish him as their representative on the field. Great and good things may be expected of this relationship.

W. B. M. P. HOME BASE

Concluded from page 235

full extent of its one hundred and fifty feet, its silent strength and great age seeming to reprove impatience and undue haste. Down North-South Street they went, past the hospital gate and on to Fragrant Alley, while the church bell rang out its greeting. For no one else could it have had quite the same tender welcome, for it is a memorial to their own little Preston who died in San Francisco eleven years ago, and it was the gift of their friends on the Pacific Coast.

A new leaflet is on Lintsing and will be of great interest both now and when we take up the new study books on China. Order from Headquarters, 411 Phelan Building, San Francisco.

Miss Jean Hazelden Brown

The coming of Rev. Robert E. Brown to the pastorate of Oakland, First, brings to us our own; for his sister, whom we expect to welcome with him, opened the Foochow work for us. She had lived for a time in Washington, and when called to take up kindergarten work in Foochow, it was the interest of the Washington Branch that led us to adopt her as our first missionary in China. She laid foundations upon which the Union Kindergarten Training School at Foochow has been built.

LISTEN

Japan has granted government recognition to the Christian University founded by Joseph Neesima, fifty years ago, and called

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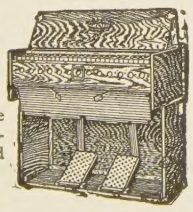
Style O

THE CHRONICLE

Concluded from page 240

leading member. Changes in family conditions brought Dr. and Mrs. Tenney back into the Bay District in the latter part of 1923, and the renewed friendship promised much of opportunity and happiness, a promise cut short by Dr. Tenney's illness for a month, from which he seemed to be recovering. But the temptation to effort proved too great, and after an evening at a symphony concert, he passed quickly and quietly to the eternal harmonies of heaven. The sympathy of a great host of friends goes out to Mrs. Tenney in her bereavement.

KATE B. HINMAN.

March 17 and 18. In Berkeley, Cal., Dr. and Mrs. Frederick Lucas Kingsbury. Dr. Kingsbury was born at Underhill, Vt., March 10, 1850; graduated from Dartmouth College, 1875; got his M.D. from the University of Vermont, Burlington, 1878; did graduate work in hospital and surgery, for part of the year 1880–1881, in the Massachusetts General Hospital, Boston.

He was married in February, 1877, to Luella Laughton Olds, of Norwich, Vt. (born October 19, 1848). In 1880 he was appointed a medical missionary under the American Board, to the European Turkey Mission, and was stationed at Samokov, Bulgaria, where he entered on his duties about the first of January, 1881, remaining until 1898, when he returned to the United States in broken health, due to rheumatism contracted in that field. He was on the staff of the Clifton Springs Sanitarium, New York, 1900–05; minister of the Congregational Church, Ventura, Cal., 1906–10

He then retired from active life, making his home in Los Angeles, Cal., until March, 1922, when he and Mrs. Kingsbury moved to Berkeley, where they lived with their daughter, Mrs. F. S. Foote, until their death, March 17 and 18, 1924. Dr. Kingsbury survived the death of his wife only eighteen hours.

They left two children: Joseph Lyman, born 1880, now head of the History Department, State Teachers' College, Kirksville, Mo.; and Margaret Lucy, born 1884. wife of Prof. Francis S. Foote, Professor of Engineering in the University of California, Berkeley, Cal.

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